

TRIBE OF LONE BEAR

CEREMONIES, SPEECHES, AND PAINT RESPONSIBILITIES

Camp Arrowhead
Ozark Trails Council, Boy Scouts of America

2018 EDITION

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CHANGES SINCE PREVIOUS EDITION

CALL NIGHT

- No changes

PAINT TRAIL

- No changes

WARRIOR CEREMONY

- Addition of legend to introduce the Dance of the Long Trail

BRAVE CEREMONY

- Backbone testing shall be done once without retesting
- Tribal approval condensed to Braves/Warriors/ Honored Women; all Men of Paint; Tribal Council by responsibility; and Chieftains individually

- 23rd psalm, Lakota Sioux Prayer, and Song of Lone Bear have been moved to other parts of the program or eliminated

- Story of the Mic-O-Say has been removed and incorporated into the Warrior Ceremony

MAKING PAINT ELEVATIONS

- No Changes

APPENDIX

- Speeches updated

TRIBAL SONG

*Come Tribesmen, one and all,
Come hear the call
Braves, Warriors, Chieftains, all
Gather this hour*

*Honor and secrets bear,
Great Spirit, ever near
Circle unbroken here,
Lone Bear, for thee.*

*And as our footsteps wind
On trails of life
Service to Scouting kind,
This is our task.*

*And as a Mother's prayer
Helps us to always bear,
Service to Scouting here
Lone Bear to thee!*

CALL NIGHT

I. CAMPFIRE OPENING

- A. Handled by the Program Director or another staff member who is a tribesman
- B. Fire is lit in any manner desired

II. TRIBAL OPENING – DIRECTING TRIBAL COUNCIL MEMBER (DTCM)

- A. Call to Tribesmen (they form circle)
- B. Prayer
- C. Tribal Song
- D. First Coveted Coup Instruction

DTCM: “All Tribesmen returning to Camp Arrowhead for the first time after your elevation to Warrior, Honorary Warrior, or Honored Woman, please come forward.

“Tribesmen, twelve moons have come and gone, and you once again find yourselves returning to our beloved camp. You find yourselves eligible to earn your first Coveted Coup. The Coveted Coups mark each anniversary of your elevation as Warriors and Honored Women. This week, I charge you to spend time in She-She-Be Council Ring, meditating on your resolutions and how successful you were in carrying them out over the last year. Then, choose a feather from the tripod in the tipi and wear it on the left side of your belt until our ceremonial on Thursday. You will be called and recognized in ceremony for your commitment to Scouting over the last year. It is well, my faithful tribesmen. Be seated.

III. STATEMENT OF OCCASION & OAK TREE SPEECH

- A. **Camp Director/Program Director:** “In a few moments some of you will hear your names called to begin the long and hazardous trail that may lead you to the Inner Circle of Lone Bear. But it is not to you that I speak this evening. I speak rather to those of you sitting in this ring this night who listen and listen as some of your fellow campers leave their seats and move into the center of the ring and yet, when the list is completed, have not heard your names called. You sit there bewildered and hurt, and you turn your eyes inward and ask yourself that searching question: ‘What have I done wrong? What mark has been placed against my name that has kept me from being called?’ My young friends let me assure you: you have done nothing wrong. There is no mark against your record. If there were, you would not be sitting here tonight: you would not be in camp at all. “But if I have done nothing wrong,” you ask, ‘why was I not called?’

“In answer to your question, I would have you look around us. All around us are oak trees, lending their shade and beauty to these hills. But the trees you see around you were not always that size. If you walk along our camp trails, you will see pink-edged leaves on small oak seedlings, barely in their first season of growth —seedlings whose short, slender stems are still susceptible to damage by the feet of campers. But, farther along the trail you will see a young oak sapling, reaching a height of several feet — as tall perhaps as a second-year camper — still able to be bent, but growing taller and stronger. Finally, as you go along the trail, you come to the large oaks such as those around us this night. Straight, tall, and strong they grow, their large leafy branches stretched outward, offering protection to the animals and birds of these woods and shade and shelter to campers impressing us with their beauty and their fortitude. And yet each of these mighty oaks was once a small seedling.

“My young campers, you are like these oak trees. Some of you, camping here for the first time, are like those small oak seedlings. Others of you, camping here for your second or third summer and twelve or thirteen years of age, are like those young saplings. To you I say, be not discouraged; be not disheartened. There is no mark against you. But your leaders and the Tribal Council feel that, like the young oaks on our camp, you must continue to grow. You must give increasing leadership and service in your home, in your church, in your Scout unit, and in your community. And so I say this night to you who do not hear your names called to begin the trail to the Inner Circle of Lone Bear: Come back to Camp Arrowhead! Come back and grow taller and stronger. Come back and sink your roots deeper into the soil of these hills, and you too may hear your name called.”

IV. CALL FOR KIT FOXES

A. Introduction

DMM: “Men of paint, to your stations.”

(Lancers form the “door” to the inner circle of Lone Bear, DTCM stands at the front near the council ring entrance, runners stand at the ready near the DTCM to relay cards to the Chieftain/MM)

“In a moment the Tribal Council will call the names of those who are to be Kit fox during the coming year. When you hear your name called, you will stand, move to the bottom of the seats, fold your arms, quickly move through the nearest pair of lancers and present yourself before the Tribal Council.”

(The DTCM turns and faces the caller, “(Tribal Name), send forth the call for Foxmen.”)

B. The call is sent by members of the Tribal Council

1. One card is read. (8-10 names).
2. When the card is completed, a Runner carries the card to the Chieftain/MM.
3. Foxmen stand before the Chieftain/MM and their names are checked against the call card.
4. After checking, the Foxmen are seated on the ground behind the Chieftain/MM.
5. The DTCM continues, “(Tribal Name), send forth the call for more Foxmen.”
6. When the final card is read, the Tribal Council member says, “Oh Worthy _____ this completes the call.”
7. The DMM says, “Men of Paint, it is well.”

C. Kit Fox Charge

DMM: And now, you who would be Foxmen, arise. *(They stand)* Runners, come arrange our Foxmen before the council fire. *(runners move Foxmen between the fire and the audience)* Listen well to the words of _____.”

Speaker: “This night, my young campers, _____ of you have been called by the Tribal Council to become Foxmen. *Let me stress that, as foxmen, you will not be Tribesmen of Lone Bear.* You will not learn the customs and traditions or the secrets of Lone Bear. You will not assume the Tribal position, and you will not participate in Tribal circles. But, you have been designated as Foxmen because your troop and the Tribal Council feels that, thus far, you have shown those qualities that may, some day, lead to your being called to be Braves of Lone Bear. Whether you are ever called to be a Brave will depend on your actions during the coming year.

“During the coming year, you must grow, not only in age, but also in maturity. You must better yourself as an individual, and you must give increasingly of yourself in service to those around you. If you are a First Class Scout, you must achieve your Star rank before coming to camp next year. And you must serve effectively and do some serious thinking in four areas. First, you must make yourself a better member of your family, taking a more responsible role in your home and proving yourself a loving and faithful son. Second, you must work to deepen your religious convictions and to take an active part in the life of your church. Third, you must do your best to be a good member of your school, your community, and your nation, and you must do some serious thinking as to what it means to be an American citizen. Finally, you must take an active part in your Scout unit; you must give increasing help both to your unit leaders and to the younger Scouts in your troop who look to you for guidance. And you will be watched by Tribesmen as to your efforts to carry out these tasks. Only if you prove yourself worthy will you be able to return to this camp next summer and hear your name called to become a Brave of Lone Bear.

“Yours is a difficult task, my young Foxmen, and I know that you will want to face the fire that burns on our altar this evening and, in your own manner, to pray to the Great Spirit for strength and guidance for the coming year. When you have finished praying, you will raise your head and look into the council fire.”

(After the prayer) “And now, Foxmen, listen carefully to the charge I am about to give you. Before this session ends, you will go to some spot on this camp — any spot of your choosing where you can think. There you will spend three hours thinking seriously about what your tasks will be during the coming year, if you ever hope to become a Brave of Lone Bear. It is recommended that you divide your meditation over a period of three days, spending one hour each day in thinking about the charges that have been given you. On the last full day of camp, you and your fellow Foxmen will report as a group in full uniform to this council ring at _____ to meet with a member of the Tribal Council and to receive further instructions.

“To aid you in your task, each of you will have placed about your neck a medicine stick. It is to be worn at all Scout functions, at all times you are in scout uniform, and at all times you are on this camp. It will be a constant reminder to you of the charges that you have been given, and will remind you that the good wishes of all Tribesmen go with you as you strive to fulfill your tasks. As soon as the Tribal Council has placed a medicine stick around your neck, you will turn and move to the vacant section of seats at the north of the ring — in the direction of the northern star, symbol of constancy. You will not be on silence, but you will be expected to give serious thought to the tasks that are before you. May the star of the north remind you to keep your feet forever steadfast on the trail that may next year lead you to the Inner Circle of Lone Bear. Tribal Council: Come forward and decorate these Foxmen.”

V. CALL FOR HONORARY WARRIORS AND HONORED WOMEN

A. Introduction

DMM: “In a moment the Tribal Council will call the names of those scouters who will begin the trail that leads to the Inner Circle of Lone Bear. Men of Paint, to your stations. When your name is called, stand, move to the bottom of the seats, and fold your arms. (Tribal Name) send forth the call that will bring Called Honorary Warriors and Honored Women before the Tribal Council.”

B. Call is sent by Tribal Council members

1. One card is read. (8-10 names).
2. When the card is completed, a Runner carries the card to the Chieftain/MM.
3. Called Honoraries stand before the Chieftain/MM and their names are checked against the call card.
4. After checking, the Called Honoraries stand behind the Chieftain/MM.
5. The DTCM continues, “(Tribal Name), send forth the call for more Called Honorary Warriors and Honored Women.”
6. When the final card is read, the DTCM member says, “Oh Worthy _____ this completes the call.”
7. The DMM says, “Men of Paint, it is well. Runners, arrange these Called Honorary Warriors and Honored Women in a line between the council fire and the audience.”

C. Instructions - DTCM

DMM: “Scouters, you have been chosen by your troops and the Tribal Council to begin the path that will lead each of you to the Inner Circle of the Tribe of Lone Bear. You’ve served your units well and your experience and leadership has qualified you for this journey. At this time, it is fitting that you have a chance to offer your prayers to the Great Spirit. We in the Council Ring will again pause so you may turn to the fire, bow your heads, and pray. When you have finished, lift your heads and gaze into the fire.

“Your path is somewhat different from the Braves that will soon be called to become Hardway Warriors, but I hope that you will find it to be just as meaningful. You, like the youth called this evening, will not yet know the journey before you. But I charge you, for the four and twenty hours before your entry to the Inner Circle, three things. Keep a vow of silence, talking only as our ancestors. Give a day of labor to this camp so that you may leave it a better place than when you found it. Lastly, report on the morrow after breakfast to the [location] so that you may learn more of the Customs and Traditions of the Tribe of Lone Bear.

“You may be seated.”

VI. CALL FOR BRAVES

A. Introduction

DMM: “Men of Paint, to your stations.

“In a moment the Tribal Council will call the names of those scouts who will begin the trail that leads to the Inner Circle of Lone Bear. When your name is called, stand, move to the bottom of the seats, and fold your arms. There you will be met by a Runner who will bring you before the Tribal Council. There will be no flash pictures taken while the Runners are running. “(Tribal Name) send forth the call that will bring Called Braves before the Tribal Council.”

B. The call is sent by members of the Tribal Council.

1. One card is read.
2. When card is completed, a Runner carries the card to the Chieftain/MM.
3. On command, the Runners escort the Called Braves to be presented to the Chieftain/MM. Their names are checked against the call card.
4. While names are checked, the DTCM continues the call, " _____ send forth the call for more Called Braves."
5. Called Braves are counseled quietly by the Chieftain/MM.
 - a) Any physical disabilities? How do you feel?
 - b) Congratulations. Listen carefully to instructions.
6. After counseling, the Called Braves are seated on the ground behind the DTCM.
7. Those Called Braves with physical disabilities do not run.
8. When all cards have been read, the Tribal Council member says, "Oh Worthy _____, it has been done."
9. The DTCM says, "Men of Paint, it is well."

C. Charge to Called Braves (See separate sheet on "Call Night for Called Braves for sample speech.")

DMM: "And now, you who would be Called Braves, arise. *(they stand)*. Turn and face our Council Fire. *(they turn)* Listen and listen well to the words of _____."

Speaker: "This night, ____ of you stand here in this council ring, having received the call to place your feet on the trail that may eventually lead you to the Inner Circle of Lone Bear as a Brave in our Tribe. The reason for your calling you know not, nor shall you ever know. Know only this: Thus far you have been deemed worthy to be allowed to begin the journey toward the single claw and medicine pouch of a Brave. But, I would remind you that the trail you must tread during the next few days will be long and difficult. All along the trail, hard tests await you; and all Tribesmen here assembled will be watching you to determine if you are capable of meeting these tests in a manner worthy of a Tribesman.

"We of the Tribal Council know how keenly you feel the need now for the aid of a power greater than yourselves to help your feet along the trail to the Inner Circle. Therefore, at this time we give you the opportunity of lifting your mind and heart to the Great Spirit, asking Him for strength and guidance to make you worthy of becoming a Tribesman. You may kneel, you may bow your head, or you may lift your eyes to the stars. And know that the prayers of all in this council ring go with you as you pray. When you have finished praying, lift your head and look into the council fire. Your Tribal Council has spoken." *(they pray)*

"Men of Paint, arrange the Called Braves in a circle about our council fire, that they might receive further instructions." *(The called braves are arranged in a circle).*

"And now, Called Braves, hear me well. He who would be a true Tribesman must learn to think before he speaks. And you cannot think when you are distracted by the babbling of your own tongue. Therefore, for the next four and twenty hours, your lips shall remain sealed. You shall not communicate with anyone, either off or on this camp, by word of mouth, by written word, by sign language, or by any other means, save where life or limb are in danger. As you leave the ring tonight, you will receive a medicine stick to place between your teeth. You are to place it between your teeth at any time that you feel the need of help in keeping your silence. Remember, a good Tribesman thinks before he speaks. I charge you to think deeply, to search yourself unflinchingly and to test your own inner worth - to strengthen yourself through prayer and determination for the tests that lie before you. Once again I charge you: for the next four and twenty hours, your lips shall remain sealed. You shall not communicate with anyone, either off or on this camp, either by word of mouth, by written word, by sign language, or by any other means, save where life or limb are in danger.

"Medicine Men of Lone Bear, come forward and test these Called Braves, to see if they have understood the instructions of the Tribal Council."

VII. CALL FOR HARDWAY WARRIORS

A. Introduction - DTCM.

DMM: "And now, hear me well. Listen as I read the names of those Braves who have been called to become Hardway Warriors in our Tribe. When you hear your name, you will answer and present yourself before your Tribal Council."

B. Call is sent by DMM or DTCM.

DMM: “ _____, send for the call for new Warriors.”

(Braves stand in a line between the council fire and the audience)

C. Command - DMM

DMM: “My Called Warriors, thus far you have met all the tests prescribed for you by the Tribal Council, save one. Before undertaking this final test, we of the Tribal Council know that you will want to offer your prayers for strength and guidance to the Great Spirit. We in the Council Ring will pause as you now turn, face the Council Fire, and offer your prayers in traditional Tribal Fashion. Your Tribal Council has spoken.”

(Braves pray)

DMM: “And now, my Called Warriors, watch well as you are instructed in the language of our Tribe as to the final test you must meet.”

(Call the tester)

LBC: Clap hands - means attention

Make sign for set - (*Called Warriors kneel*)

Attention - clap hands

You all see me good

You all obey me speak Indian sign language

You all no speak, one day

You all no eat, one day

You all work hard, one day

You all go your watch fire, with your blood brother, sleep one night.

Great Spirit work sunrise your heart.

Call on others to help test (Shaman or above)

Tester: Attention, question you understand.

Called Warrior: Yes (in sign language)

Tester: Go (In sign language...They leave the council ring)

After all Called Warriors are gone, LBC says “Oh worthy _____ it has been done.”

VIII. SCOUT CLOSING

WORK DAY PROCEDURE

- I. Work Day will occur on the day specified by the Camp Schedule.
- II. Announcements are made at breakfast in the camp dining hall that all Called Braves or all Called Warriors are to report immediately after breakfast to the camp office (or other designated area) on the day of their project.
- III. When all are gathered, the Lone Bear Coordinator gives them the following instructions:
 - A. Not a day of slave labor - to be voluntary on their parts; an opportunity to make a contribution to the betterment of the camp.
 - B. Those taking Lifesaving and B.S.A. Lifeguard report to the appropriate program area for that class and return immediately after the class to the camp office, where a member of the staff (or other designated person) will meet them and assign them to work detail.
 - C. Called Braves/Warriors are divided into work crews, get needed equipment, and leave for work areas.
 - D. Only work that would be advantageous to camp will be assigned. The Camp Ranger will outline all work for the Lone Bear staff.
- IV. At the noon meal, all Called Warriors meet at the Lone Bear Lodge.
 - A. They are told they will be off silence that evening.
- V. Work ceases in the afternoon based on the camp schedule.

NIGHT OUT PROCEDURES

(Under direction of Directing Medicine Man)

- I. Roll taken. (Called Braves do not answer; they raise their hand and a Runner answers for them).
- II. Broken silence speech.
- III. Blood brother speech.
- IV. Called Braves move up trail, chose blood brothers, and return.
- V. Called Honorary Warriors and Honored Women are brought to the Council Ring
- VI. Instructions concerning the resolutions, names, and medicine.
- VII. Tribal Council instructs called braves on their night out.
- VIII. When placed by Runners, move 50 feet off trail.
- IX. Each Called Brave
 - A. Gather plenty of wood to build and tend fire.
 - B. Lay bedding, facing away from blood brother.
 - C. Sit on bedding and make resolutions, decide name, and find medicine for pouch. No sleep until they are made.
 - D. In case of rain, roll up sleeping bag wait for Runners to come.
 - E. Explain the meaning of a Resolution. Tell them that there are four Resolutions.
 - F. In case of illness, return with blood brother to camp first aid lodge. Follow their instructions.
 - G. In the morning, report to the Lone Bear Lodge
 - H. Explanation of fasting and the reasons for doing it. They will fast that evening, and the next morning. Called Braves can begin to eat at lunch.
 - I. Must fulfill both Tribal responsibilities and class responsibilities. Re-stress importance of task that lies before them.
- X. Called Braves divided, by blood brothers, into several groups.
 - A. Those physically handicapped placed in separate group.
 - B. Runners in charge of each group check to make sure that equipment is secure.
- XI. Directing Medicine Man reads list of called braves noting which ones are in which group and the areas assigned to Runners.
- XII. Runners escort called braves out of ring to assigned spots.
- XIII. Runners must report back to Directing Medicine Man within one hour after taking the called braves out.

NIGHT OUT SPEAKING PARTS

BROKEN SILENCE SPEECH

Four and twenty hours ago, Called Braves, in the Camp Arrowhead Council Ring, you were given an important charge. You were told that for the next four and twenty hours your lips were to remain sealed. You were not to communicate with anyone, either off or on this camp, by spoken word, by writing, by sign language, or by any other means, save where life or limb was in danger. And now, Called Braves, you must make a very important decision. You must look inside yourself and examine yourself closely, and you must decide whether you have kept your silence or whether you have broken it. In a moment, I will ask you to divide into two groups~ Those of you who feel that you have been faithful to that first charge, that you have kept your silence, will remain seated where you are. Those of you who feel that you have broken your silence will move over to this section. (INDICATE). But before you rearrange yourselves, let me charge you: BE HONEST WITH YOURSELF... Only you can determine whether you have broken your silence or not; but you must be honest with yourself~ you must be prepared to face the consequences of your actions during the last four and twenty hours. Move.

(Allow a moment for the called braves to rearrange themselves)

Let me once again repeat my instructions, so there will be no misunderstandings. I have instructed all those who feel they have kept their silence to remain in this group (*point*). All those who have broken their silence should be in this group (*point*). (*look at broken silence group*). Does this mean that the large number in this group have been unable to keep their silence? Out of all the Called Braves, have only these few (*nodding to the kept silence group*) been able to keep their silence? (*turn away seemingly disturbed and speak a few words to the tribesmen assembled, who shake their heads, etc. Then return to the called braves.*)

(The called braves who broke their silence are instructed to pick up their gear and, under the escort of the runners, to return up the trail to their campsites. A tribal council member meets them on the trail and, after some discussion, has them turn around and return to the council ring. This tribal council member discusses the situation with the person who told the called braves to leave, and then the called braves are again told head back up the trail. The camp director and lone bear DTCM "happen" to meet this group on the trail and all of them return to the council ring. A heated discussion ensues between the lone bear DTCM and the tribal council members who told the called brave to leave eventually, the lone bear DTCM "wins" and the called braves are given one last chance. They are then allowed to enter the council ring and are seated separately from those called braves who did not break their silence.)

Let me first address a few remarks to those of you, though few in number, who have kept your silence. Yours was a very difficult task, and the Tribal Council asks me to convey to you their congratulations on keeping this first charge. I only hope your decision has been an honest one.

And now, I must address myself to you who have broken your silence. And although it may surprise you, I am going to congratulate you too. Obviously, I cannot congratulate you for breaking your silence, for no one can excuse you for failing to carry out the first charge that was given you. But I do congratulate you for your honesty. For it took a great deal of courage for you to admit in front of your fellow Called Braves and in front of the Tribesmen here assembled that you failed in your first task. For all you know, I might have agreed to have the Runners of our Tribe escort you back to your campsites and told you to give up all thoughts of ever becoming a Tribesman. But such, Called Braves, is not the spirit of Lone Bear and contrary to the meaning of Lone Bear. For the first lesson of Lone Bear that you must learn, and learn well, is this: *the spirit of Lone Bear is Friendship and Warmth*. Let me repeat, and do not forget: *The spirit of Lone Bear is Friendship and Warmth*. It is the spirit of Friendship and Warmth that allows the Tribal Council to forgive your failure to keep your silence. But this means that you now have a doubly difficult task in the next few days. For you must not only carry out further tasks, but you must work even harder to redeem yourself for your first failure. The eyes of all Tribesmen will be watching you in your attempt.

While the Tribal Council cannot excuse your breaking your silence, experience of many years has led us to discover that many of you have broken your silence for reasons that under normal circumstances would be very commendable. Some of you, I imagine, were so happy last night over having been called for the Tribe that, out of long habit, you said out loud a prayer of thanks to God. Of course, in doing so, you broke your silence; you should have remembered that a silent prayer could have as easily reached God. But your habit of reverence is a fine thing and we hope you never lose it. Or perhaps this morning when reveille blew, or this evening, at retreat, you saluted the flag or started to say the Pledge of Allegiance, out of a long-developed habit of patriotism and love of your country. Again, you broke your silence; you should have remembered that the deepest kind of patriotism is an inner dedication, not any external sign. But we would hope that you will always kept that spark of patriotism burning inside you. Or perhaps, out of natural habit of courtesy, you said "yes, sir" or "pardon me" or "thank you" to someone. Again, you broke your silence; you should have remembered that words alone do not make a person courteous. But your determination to be courteous is something we hope you never lose. Or perhaps, while working

today, you had a heavy log that several of you were trying to move, or something else that several of you had to work on, and you said, "Okay fellows, let's go", or "all together now", or something similar. Again you broke your silence; you spoke before you thought but the spirit of teamwork, the desire to get things done, are good; they are a manifestation of that spirit of brotherhood that all Tribesmen must feel. There are no doubt other reasons why some of you broke your silence; some of these reasons, I am afraid, would have to be listed under categories of carelessness or thoughtlessness. Yes, too often, you just didn't think before you spoke. And, Called Braves, one of the most important lessons you must learn before you can become a Tribesman is this: *a good tribesman thinks before he speaks*. A good Tribesman thinks before he speaks.

And now I would like you to move back together, so that I may talk to you as one group. (*let them do so*)

During the last four and twenty hours you have had a lot of time to do some serious thinking - perhaps the first serious thinking you have ever done in your life. One of the most important periods of silence was to force you to stop talking long enough to actually do some thinking. Yes, after trying to keep from speaking for an entire day, I'm sure you now realize what a precious gift speech is. If it is difficult to be without words for a day, imagine what a handicap it would be to live one entire life without the power of speech. To be unable to talk to someone else, to be unable to converse with friends—think of how much happiness and fullness this could take out of your life. And yet there are people in the world today who are without this power. (*Give examples—if you wish*). I hope this period of silence has taught you how blessed you are to be able to speak at all. I hope you never will lose your gratitude for the gift and power of speech.

Because your power of speech is a gift and not a right, it is of the utmost importance that you do not misuse or abuse this power. It is of the utmost importance that you learn to think before you speak. A word once spoken can never be recalled; an unkind word or a word spoken in anger can never be taken back. If I were in a bad mood one day and in a fit of meanness or just thoughtlessness, insulted you or hit you with a stinging word, I could then feel sorry for what I had said and could come to you and say, "I'm sorry," and you could say, "Sure _____, I forgive you." But all my apologies in the world and all your forgiveness could never erase that initial hurt that you felt when I first said the unkind words.

I am reminded of a story of a young fellow about your age. This young man was quite intelligent, usually considerate of others, and in general a pretty admirable young man. But he had one especially bad habit - a sharp tongue that he had a great deal of trouble controlling. Often, without thinking, he would utter a cutting remark to his father or mother or friends - not because he wanted to be unkind, but because he did not think before he spoke. Finally, his father came to him one day with a hammer, a small piece of two by four, and a tin of nails, and said, "Son, both you and I know that your biggest problem is your sharp tongue. Before it becomes a life-long habit, I think we ought to do something about it. So I'd like to have you undertake a little task. Whenever you say an unkind or angry word to someone, I want you to drive a nail into this board. But any time you are tempted to say something unkind and you keep yourself from doing so, you can take the pulling end of the hammer and pull one of the nails out of the board". The son was not too happy about his task, but since he was a game fellow who really wanted to break this bad habit, he agreed to use the board. The father soon found out where the son was the hiding the board, and secretly he watched with great interest his son's progress. At first new nails were added frequently to the board; but after a while, along side the new nails began to appear holes where previous nails had been pulled out. For a while it was a seesaw battle between the nails and the holes. And finally the son came to his father one day and showed him the board—all the nails had been pulled out the father congratulated his son for his fine efforts and said that he hoped he had learned a valuable lesson in self-discipline. "Yes, I have," said the son, "but I've learned something else too." "What was that?" his father asked. "I've pulled all the nails out," said the son; "but the holes are still there". *The holes are still there*. Whenever you say an unkind or angry word to someone, Called Braves, you drive a hole into the heart and mind of that person. You can pull the nail out with an apology, but the hole is still there. Avoid those holes, my Called Braves. Say nothing that is not in the spirit of Friendship and Warmth. Remember the lessons you have learned this evening and during your period of silence; a good Tribesman thinks before he speaks.

You have all put in a good day of labor on this camp. I hope that none of you feel that your day of work has been any form of slave labor. I am sure that you gave your strength freely and cheerfully, and I know that you all feel a great sense of satisfaction at having contributed something of yourself to this camp. For many years, each summer, thousands of Called Braves have given similar labor for the betterment of this camp, and I know you are proud to be able to carry on this fine tradition of service. For your work today was truly done in the spirit of Friendship and Warmth, which is Lone Bear.

I am certain that you are tired of sitting. Therefore, in a moment, I am going to release you from your silence, so that you will have an opportunity to congratulate your fellow Called Braves. As you say your first word, remember what a precious gift speech is: remember that a true Tribesman thinks before he speaks. After a few minutes, you will be placed back on silence and will resume your seats. You are now off silence.

BLOOD BROTHER SPEECH

I don't know how many of you have a brother, but if you do, you know what a real joy having a brother can be. Though one of you may be a little older, you have grown up together under the same roof. You have played together, gone places together, and like all brothers, you have probably had your fights together. But just let some bully from the outside try to push one of you around, and you showed him that brothers stick together. Or perhaps some of you don't have a brother. No, but you have a buddy somewhere. He's your pal. You've grown up together; you've worked and played together. You know and understand each other. You confide with each other, and share things with each other. There's not a thing you wouldn't do for him, nor he for you. In fact, you're just like brothers.

Called Braves, I want you to understand something about brotherhood. It's all these things we've been talking about—growing up together, working and playing together, liking the same things, and sharing with one another. To do these things you have to know and understand your brother and to care about him. That's brotherly love; a genuine understanding and thoughtfulness between two men. And there's nothing sissy about that! It's a little different from that kind of love that you'll have for that cute little girl you're going to marry someday. It's a manly kind of love—a concern and understanding for your brother, a desire to serve your brother. True brotherly love is one of the finest things that two men can experience. And, tonight, my Called Braves, you will learn more of the meaning of brotherly love. For tonight you will hear the story of blood-brotherhood.

Many moons ago, when our Tribe still pitched its lodges in the valley below our beloved Point, two young Lone Bear lads would grow up together. They fished together in the Osage River, and went hunting together through these woodland hills. Everything they did, they did together. And so, when these two lads turned 14 or 15—about the age of you Called Braves—and were ready to take upon themselves the responsibilities of Braves in their Tribe, they decided that they wanted to take up their responsibilities as men together. And so they petitioned the Tribal Council for permission to undergo the ceremony that would lead them to brotherhood. And Called Braves, this permission was never refused. After receiving this permission, the two young Indians went out into the woods together, to some spot known only to them -- perhaps a hollow tree where they had played as boys, a grassy bank where they had fished, or a cave where they had escaped a sudden summer shower. They took with them no food and clothes—nothing save a single hunting knife. There they remained for days, often weeks, fasting and praying. They thought well about the responsibilities that they would take upon themselves as young Braves in their Tribe - the responsibilities that they wanted to assume together, as blood brothers. They sought some sign of approval from the Great Spirit—a sign that He approved of what they were doing, that they might become blood brothers. And, Called Braves, they found their sign—the first glimpse of the evening star, the chirp of a locust or the call of a whippoorwill, a streak of lightning across the sky—this to them was a sign that the Great Spirit did approve. Then they took the hunting knife and cut a gash in their left arms above their wrists, and pressed the open wound together that the blood of one might flow and intermingle with the blood of the other, that they might truly be blood brothers. Then they returned to camp and announced to their village that they were indeed blood brothers and that together they would take upon themselves their responsibilities as young men in their Tribe. Each of them became a Brave and then a Warrior, yet still they were blood brothers. And, Called Braves, legend has it that when one of the blood brothers died and preceded his brother to the heavenly tepee, the earthly brother in need of help could call upon the spirit of his departed brother and that spirit would come and stand beside him. They were blood brothers for the time they were growing up, throughout their lives, and forever. Yes, Called Braves, it is a wonderful legend. And it is a story that will have increasing meaning for you this night. For this night, you will choose your blood brother of Lone Bear.

In a few moments you will be taken off silence. At that time you will choose your blood brother. You will leave this council ring and move up the trail to a spot where you will find a Runner stationed. There you will make your choice. As soon as you have chosen your blood brother, you will lock arms with him and will return with him to this council ring to the spot where you are now seated. Upon entering the council ring, you will once again be on silence.

Perhaps the blood brother that you choose will be your own brother. Or perhaps he is a life-long buddy. Or perhaps you have known him for only a short time while here at camp. Or perhaps you have never seen him before tonight. Any Called Brave in this ring tonight is worthy of becoming your blood brother. Whomever you choose, he will be your blood brother in Lone Bear, and you will each grow in the sharing of a common experience as you travel the trail which you hope will lead you to the inner circle. No, you will not slash your wrists, as did our ancestors; for we realize that it is really the intermingling of spirits that counts, not the intermingling of blood. But you will interlock your arms; you will feel the pulse of your blood brother race against yours, and you will know that in him is strength that you can call upon should you need it. And from this night forward, you must be a source of strength to your blood brother. You must try to aid him whenever you can. You must never let him down. You must show by your experience with him that you know the meaning of brotherhood.

This night you become men. We hope you will stay in touch with your blood brother, but whether you do or not, you will always be able to draw on this experience that you undertake together this night, and you will be a brother of every Tribesman, sharing our common bonds. So strongly should you feel this bond that even when you meet a

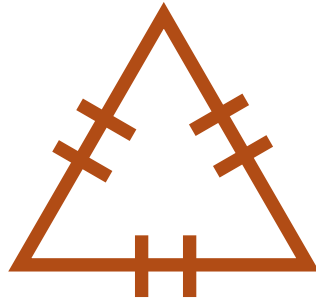
brother Tribesman in passing, you will always greet him. By sharing the love which we hope each of you has, you will truly spread brotherhood among all men in the spirit of Friendship and Warmth which is Lone Bear. Move up the trail.

PRE-CEREMONY FOR BRAVE (PAINT TRAIL)

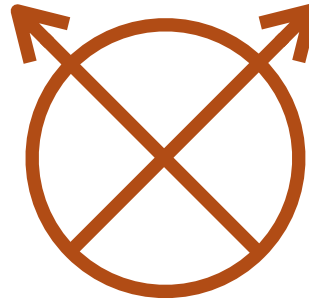
PAINT SYMBOLS

Red mud

Runners helping place the symbols on the arms of the Called Braves will place a strip of red mud down the outside of the arms and then draw the following symbols in the mud.



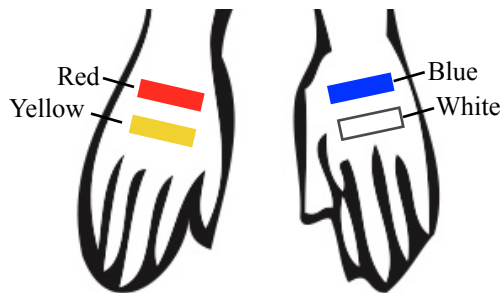
Right arm



Left arm

Paint

Men of Paint at the four resolution stations place the following symbols on Called Braves and Called Honoraries



Right Hand

Left Hand

- Blue = Resolution to Mother
- White = Resolution to God
- Red = Resolution to Country
- Yellow = Resolution to the Younger and Weaker

SPEAKING PARTS

MUDDING SPEECH

(Stand facing the Called Braves. The Runners and the cans of mud are to the Shaman's right. The Called Braves are formed up in two (2) lines of approximately six (6) Scouts each, with sufficient space between the lines to allow for the Runners. Runners DO NOT start mudding until the Shaman gives the word. Bells are NOT worn here and there is NO TALKING.)

Shaman in Charge

Listen well, Called Braves. Unlock arms with your blood brother. Runners. (*Runners move in to mud*).

The Runners are placing upon you symbols of our Tribe in mud from this our beloved camp. Upon your left arm, drawn in the red mud of the highlands, is a circle. This circle represents the inner circle of Lone Bear, which has never been broken in spirit. Within the circle are two crossed arrows, a tribal sign of peace. To Tribesmen everywhere the arrows represent the true spirit of Lone Bear: the spirit of Friendship and Warmth. Upon your right arm, also drawn in the red mud of the highlands, is a triangle, symbolic of the hunter constellation. Just as its placement in the heavens is steadfast and constant, a true Tribesman of Lone Bear is forever constant and steadfast to the four resolutions of his heart. The sides of the triangle represent the three council rings that you, as a Tribesman, will revere: the camp council ring from which you were called, She-She-Be Council Ring, where you gave your heart's resolutions, and Lone Bear Council Ring, where later this evening you will be taken for ceremonial.

First Assisting Shaman

Black mud has been placed on your legs. (one stripe down each side.)
Thick, rich soil it is, from which grows life. May the strength of mother earth help you grow strong and tall.
Stand erect against life's hardships, like the mighty oaks which face the rushing waters of the Osage.

Second Assisting Shaman

(*Presenting a bowl of red mud*) Rub your Brave pouch into the red mud, that wherever you go a bit of the camp journeys with you. Though it is only a physical part, it will serve as a reminder of the spiritual part locked deep in your heart.

Lock arms with your blood brother and move up the trail with the Runner.

FIRST RESOLUTION: MOTHER

First KSB

The first station of Lone Bear is dedicated to your mother. She endured the shadows of death and suffered much that you might be born into this world.

All things that you do are reflected in her eye.

And all things that you say are echoed in her ear.

The knowledge and wisdom that you obtain restore faith in her heart.

As you do unto others - unto her do you do joy or sorrow. Your victories are her honors. Your achievements are her fulfillment. Your love is her reward.

As she gave you life, can you then name or number your payments unto her? I say no. All things you do or say are to the happiness of her days.

I now place a stripe of blue paint upon your left arm - a mark that is first, and closest to your heart.

On the morrow, you may remove the paint, but the stripe will remain there forever, a reminder of your first resolution.

Second KSB

The three bear heads at the top of the pole symbolize the continuance of generations. The mother bear holding the cub signifies protection and guidance. The flowers above the bear heads are symbols of this station.

SECOND RESOLUTION: GOD

First KSB

The second station of Lone Bear is dedicated to God.

It is ~ that God is second nor that your mother go before Him, but rather that in all ways that you honor one, so you honor the other.

As your mother gave you life of the flesh - so has God given you life of the Spirit.

To honor one and disgrace the other is to dishonor both.

Consider all things you do well, as your thoughts and actions, both real and imagined, say unto the world - and unto your brother.

Yes. I am because of my mother and because of God, I am.

Because God is within you and knows all your thoughts and actions before even you -where then may you be false to Him?

And in knowing this, how can you be but true in deed and word unto your mother and your brother?

God is all things in all ways-and if in words and deeds and thoughts you seek Him, then can your actions and purpose be anything less than righteous?

And a righteous life in one such as you will bestow all honors upon your mother and all glory upon God.

Now beside the mark upon your arm, I place another. This one is white, a symbol of the pure spirit of God.

This then is your second resolution.

Second KSB

The bird with the head down is a messenger from the Great Spirit. This is symbolized by a sun mask on the tail. The frogs are symbols of prayer and guidance. The bands around the pole will be colors of your four resolutions.

THIRD RESOLUTION: COUNTRY

First KSB

This then is the third station of Lone Bear. Here dedicate yourself to your resolution to your country.

As the first two stations are gifts of life-this station is a gift to life.

The gift of freedom.

The gift of choice.

The gift that you may become a product of your own effort.

This is not only a gift to you ~ but it is also from you.

For if this gift be taken and not counted but turned away by you - others will seek to take it away from you forever.

This is your country, because your forefathers and theirs forged it from the raw earth with blood and tears.

This is your country because your grandfathers and theirs were free to form new ideas that were of value to all, not just a few.

This is your country because your fathers and theirs shed their blood for these established beliefs.

And now this is your country and your brothers' because of all these things - and now you must live for them and for yourself and for those that are to come so that all who have gone before you have not lived and died in vain.

And now I place upon your right arm a stripe of red.

Your right arm because this is the arm of action and effort.

The color red - reminder of the courage and strength of all those who have gone before you.

Second KSB

The eagle stands for the country. He is wearing an ermine bird headdress which symbolizes a fighter and defender. The eagle is holding a ring which stands for unity within the spirit of friendship. The frogs on the side symbolize prayer or spiritual guidance. The mask of wind action symbolizes motion and growth.

FOURTH RESOLUTION: YOUNGER AND WEAKER

First KSB

And now you come to the fourth and last station of Lone Bear.

Here dedicate yourself again to your resolution to the younger and weaker.

It is perhaps in this resolution that you will find the true essence of Lone Bear — Friendship and Warmth.

Where as in your other resolutions you are the one who first received - Now it is you who must first give.

In the others you were enlightened, now it is you who must lead the way.

As in others you were comforted and protected - now you must comfort and protect others.

Here is one of the greatest of your opportunities to return many fold all the joy and rewards you have thus far harvested.

A moment of your time to one in need may be remembered forever.

A word of encouragement from you may turn away a multitude of despair to one in doubt.

And now upon your right arm beneath the mark of courage and strength I add the mark of opportunity.

As yellow as the golden rays of the sun, which without its warming rays, all things would be lost into darkness - and no thing would grow upon the face of the earth.

Second KSB

The beaver at the top stands for eagerness. The biting of the tail symbolizes the need for guidance. The bear head stands for the older and the wiser. The spirit masks on the bears cheeks are the spirit of Lone Bear. Friendship and warmth.

CLAW AND FEATHER

First Shaman

Called Braves, you have just ceremonially dedicated yourself to the four cornerstones of Lone Bear - your hearts resolutions. A faithful Tribesman will always strive to live by them daily and to radiate their meaning in all that he says and does.

Now, a single feather is being placed in your headband...the symbol of a Brave in the Tribe of Lone Bear. The claw that hangs at your left side will remain there until you are told later in the ceremonial to remove it.

The Runner will now escort you further up the trail.

Second Shaman

Called Honoraries, you have just ceremonially dedicated yourselves to the four cornerstones of Lone Bear. - Your heart's resolutions. A faithful Tribesman will always strive to live by them daily and to radiate their meaning in all that he says and does.

You will now be presented with a pair of Honorary Warrior claws. Please attach them to your belt on the left side, the side closest to your heart. A Tribesman without the love and faith that comes from the heart cannot effectively lead those younger and weaker to their richest fulfillment.

The Runner will now escort you to Lone Bear Council Ring.

WARRIOR CEREMONY

I. OPENING

- A. **Presiding Chieftain (PC):** “By order of the council of chieftains no cameras or other recording devices are to be used at this or any ceremonial. These recordings could fall into the wrong hands and take away from the experience of those who are not yet tribesmen. There is no smoking in lone bear council ring.
[Additional remarks if needed]

“_____, enter lone bear council ring with the flag of the United States and post it in its proper place.
All tribesmen arise.

(Once Tribal Council member has circled the ring, he stops in front of the chief.)

“Please join me in the pledge of allegiance followed by singing *God Bless America*

(after the pledge, tribal council member takes the flag to its holder.)

“As we begin ceremony, we seek to remember our heritage. We draw direct lineage to the Tribe of Mic-O-Say by remembering our late Chieftain, Chieftain Lone Bear Princess—Jimmy Bartle Taylor—the daughter of Chief Lone Bear. In honor of her support of our Tribe, we will now join together in her favorite song, *God Bless America*.

(God Bless America is sung)

“Tribesmen be seated.

“KSB _____, bring forth the sacred medicine bundle of the Tribe of Lone Bear and place it in its appropriate place so that strong medicine may guide us in this ceremony.

“Firebuilders of Lone Bear present yourselves.

(Firebuilders will come forward and report)

“As Firebuilders of our tribe, kindle upon the altar a fire of friendship and warmth that we might have suitable ceremony.

(Wait for the fire to be started. Firebuilders will report “It has been done.”)

“It is well my faithful Firebuilders.

“_____, bring forth the sweet grass from the plains of Wyoming and rid this council ring of evil spirits.

(The Tribesman reports, “It has been done.”)

“It is well my faithful tribesman.

“Tribesmen arise. Once again tribesmen have assembled in Lone Bear Council Ring. Once again the fire of friendship and warmth has been kindled upon our altar, and once again we are reminded that many moons have come and gone, and as yet the inner circle has not been broken in spirit. It is therefore only fitting and proper that as true tribesmen we pause to offer our prayers to the great spirit, thanking him for the many blessings that have been showered upon us, our tribe, and camp arrowhead.

(Raise arms to the position of prayer.)

“So pray we all.

(Tribal Song)

“Tribesmen be seated.”

II. INTRODUCTION OF THE CHIEFTAINS, DMM, SMM, LBC, and DTCM

III. TRIBAL BUSINESS (STAFF COUPS, FIRST COVETED COUPS, COVETED COUPS, WHITE PAINT)

- A. Coups (led by DMM or designee): Religious, Military, Long Trail, Order of the Arrow, Staff, Dancer, Eagle, First Coveted; Shaman Elevations
- B. Tribal Council Elevations (led by Presiding Chieftain, if done)

IV. STATEMENT OF OCCASION AND CALL FOR THE DANCE OF THE LONG TRAIL

DMM: “ _____, escort the Braves from Lone Bear Council Ring.

(After Braves Leave)

“ _____, come forth and make talk.”

Man of Paint: “As many winters ago as there are stars in the sky, our ancestors left the land of their fathers in the west and pitched their tipis in the Ozarks. Here they found peace and a land rich for cultivating the soil in the river valleys and hunting the woodland hills. Their women they honored, giving them a voice in matters of Tribal concern; they revered the aged; and they loved their young, raising them to be courageous and upright and instilling in them from birth the ideals and traditions of the Tribe.

But, what you did not learn from the story of our ancestors’ migration was that they were unprepared for strife in their new home. However hospitable this new land, they knew not how to hunt, fish, or grow crops here when resources were not in abundance. After several harvests, a drought fell upon the land. For two summers the rains were not sent. The fields became barren, animals moved on to greener lands, and fresh water became scarce. Our thrifty ancestors worked diligently to conserve their grain, storing part of what meager supply they had for the long winter. But through month after month of drought, their stores could not sustain their need.

Growing weaker, our unprepared ancestors found aid in the Osage that lived nearby. The Mic-o-say Chieftain, named Lone Bear, came to befriend SheSheBe, the Chieftain of the Osage. He and his fellow tribesmen came to admire the strong ideals of the Mic-o-say. The generous Osage shared with them the knowledge of the land that they had gathered over many generations. They taught them where to gather food and find clean water in times of want. They showed how to track the hearty game that was left. They helped them to repair rather than build new shelters.

It was only through the generosity of the Osage that our ancestors thrived in the face of adversity. Other neighboring Tribes did not fair so well. They refused to band together, squabbling in their hunger. Eventually, the last of the nearby tribes returned to the earth, succumbing to both the drought and their own poor thrift and preparation.

This trial began a friendship between these tribes that lasted for generations. The descendants of the Mic-o-says always honored the help they received from their Osage friends. Today, we Lone Bears remember the friendship between the Mic-o-says, our ancestors, and the Osage and the warmth that they received in their time of need. The area through the wood where Braves are counseled on the four resolutions of the heart is named to honor Chieftain SheSheBe. Our Tribe is named in honor of the Mic-o-say Chieftain, Lone Bear, whose Tribe we descend directly from. And the motto of the Tribe of Lone Bear is “friendship and warmth” which stands as a reminder that the Mic-o-say and the Osage had strength together while others failed standing alone.

Called Warriors, you have spent this week learning the Dance of the Long Trail which recounts the travels and trials of our ancestors. As you dance this night, remember always and celebrate our legacy of friendship and warmth as you take on new responsibility as Warriors.”

DMM: “You speak well. Called Warriors arise. I invite the Chieftains of our Tribe to come forth and witness the Dance. On with The Dance of The Long Trail!”

(The dance takes place and the chieftain congratulates the Braves. Then they are removed.)

V. PRESENTATION FOR APPROVAL AND INSPECTION OF COSTUMES

DMM: “_____, make talk.”

Lone Bear Coordinator (LBC): “Oh worthy____, the _____ Braves of our Tribe have now fulfilled all those tests prescribed by the Tribal Council. They have been called from their campsites and counseled, they have contributed a second work day to the camp that it might be a better place for those that will follow them, they have returned to their watch fires where 12 moons ago they formulated the four resolutions of their heart, they have learned and used the language of our ancestors, they have constructed their Warrior Attire and now have presented their Dance of the Long Trail. I speak for each one of these Braves and request that the Medicine Men of the Tribe approve their elevation to a mighty Warrior of Lone Bear.”

(Directing Medicine Man then requests the Medicine Men to come forward.)

DMM: “O worthy medicine men, braves who seek the rank of warrior now stand outside lone bear council ring, requesting permission to present themselves before the tribal council for approval.

(To the Presiding Man of Paint)

“Have the braves present themselves.”

(The Braves enter Lone Bear and are allowed to present themselves by saying, “I Brave _____.” After each Brave has given their Tribal name, a Medicine Man says, “I Medicine Man _____, do approve.” The Braves are then seated in a circle. When all of the Braves have presented themselves the Presiding Man of Paint reports back to the Directing Paint Man.)

LBC: “Oh worthy Medicine Man, All Braves of have been approved by the Medicine Men of the Tribe to become Warriors of Lone Bear.”

VI. REDEDICATION OF THE RESOLUTIONS OF LONE BEAR

DMM: “Before any tribesman of Lone Bear is elevated, he is asked to rededicate himself to his four hearts resolutions.

“_____, take station in the east carrying with you a rose, symbol of our Resolution to our Mother dearest.

“_____, take station in the south with the holy writ, symbol of our Resolution to god.

“_____, take station in the west with the flag of the United Sates of America, symbol of the Resolution to our Country.

“_____, take station in the north with the symbol of better boyhood, the first class badge, representing our Resolution to the Younger and Weaker.

“Chieftain_____, will you escort our called Warriors to visit each of the stations of Lone Bear so that they can rededicate themselves to the four resolutions of their hearts? All tribesmen arise.

(The Chieftain escorts the Braves to visit each of the stations. As they leave the station, the Tribal Council member at that station follows behind them.)

“Tribesmen be seated.”

VII. BRAVES PRAY IN TRADITIONAL TRIBAL FASHION

DMM: “Before being elevated I know that each of you called warriors will want to stand and pray in tribal fashion. Arise and assume the tribal position of prayer. The next few moments are yours.”

VIII. REMOVAL OF MEDICINE POUCHES

DMM: “Called warriors, you have now lived by your hearts resolutions for the last 12 moons. You have spent additional time this session at camp meditating on your resolutions. And now you have rededicated yourself to those resolutions. The medicine pouch that you have been wearing has helped you to live by your resolutions. You no longer need the help of the medicine that is in your medicine pouch since that medicine is now deep

within your hearts. So, in a few minutes the Sagamores of our tribe will remove your pouch and hand it to a runner. The runner will then take it to a member of the tribal council who will then place it in the fire. The medicine in that pouch came from our camp and now will return to where it came.

(Assigned Keepers of the Wampum remove pouches, hand them to runners, runners give them to assigned Sachems who place them (wrapped around flashers) into the council fire.)

“Keepers of the Wampum, inspect the fire to be sure that all pouches are destroyed. Only when you are satisfied that all the pouches are destroyed, state your satisfaction.”

(After all Keepers have stated their satisfaction, _____ leads them in prayer as Firebuilders place cedar on the fire.)

DESIGNATED MAN OF PAINT: “Oh Great Spirit, as the smoke and fragrance from the cedars of our beloved camp spiral skyward, accept back into your safe keeping the medicine which has guided your Braves for the past 12 moons. May the resolutions of their heart return them to this their beloved camp and may they be strengthened by the memories of this night. And oh Great Spirit, guard well the trails that they will travel and help them to live up to the resolutions of their heart as they travel the trails of Lone Bear.

“So Pray We All.” *(Bow)*

DMM: It is well.

IX. NAMING THE NEW WARRIORS

DESIGNATED CHIEFTAIN/MEDICINE MAN: “As the sacred war club rises and descends, I name you to be warriors in the great Tribe of Lone Bear. And I pray upon you the blessings of the great spirit so long as you live.

“As your Brave Claw and pouch represented a source of strength and your initial step into the inner circle of the Tribe of Lone Bear, now your double claw represents your final step and further, your lifetime obligation of service and dedication to the four resolutions of your hear. It will give you additional strength as you meet the challenges that life has to offer.

“Now, take the claws from your belts and hold them high above your heads. *(when all are ready)* if you believe yourselves worthy, decorate yourselves.

“Tribesmen, _____ new warriors of our Tribe!

“Please be seated.”

WARRIOR DANCE

(Full Version)

Key: L = Loud
 S = Soft
 p = Pause

Step Name	Drum Beat	Step Description
Introduction	L,p,p,p,L,L,L,L	Standing in circle, facing the fire. At first beat, turn right with left hand on hip and right up at 90° angle holding rattle. Stand during pauses and the last four beats.
Entrance Social	L,L,L,L,L,S,L,S x4, L,L,L,L	With same arm position, trot for 1 st four beats beginning with left foot and drag step for the other four beats.
Low Canoe	LSSS x8, L,L,L,L	With hands holding rattle and moving as if it is a canoe paddle, plant with left foot and tap right foot 3x as you slightly rotate to the left. Repeat, planting the right foot.
Side Step	L,S x4, L,L,L,L	With arm position as in Entrance Social and facing the fire, lead with right foot. Step to the right and bring left foot together with the right.
One in, One out	L,S,L,S x4, L,L,L,L	With same arm position and facing the fire, lead with left foot. Take one step in toward fire on the loud beat, bring right foot to the other on the soft beat. Take one step away from fire and bring right foot to the other in the same way.
Two in, One out	L,S,L,S,L,S x4, L,L,L,L,L,L	Repeat as in One in, One out but take 2 half-steps in toward the fire and one full step back out.
Buffalo Paw	L,p,S,p x4	With same arm position and facing the fire, plant ball of left foot in place on loud beat, drop heel on pause, repeat with right foot on soft beat.
	L,p,S,p x4 (very loud on first beat)	With first loud beat, both arms extend straight out at 45° above horizontal. Repeat foot movements as in the first set except slowly advance toward the fire.
	L,p,S,p x4 (very loud only on first beat)	With first loud beat, begin to slowly turn 180° to the left to face the audience.
	L,p,S,p x4 (very loud only on first beat)	With first loud beat, begin to slowly advance back toward the audience. Stop at end of this set.
	p,p,p,p,L,p,p,p,p,L,L,L,L	Stand during pause. At first loud beat, assume arm position as in the Entrance Social. Stand during 2 nd pause. During 4 loud beats, turn 180° to the left to face the fire.
Time Step	L x12, S x4, LLLL	Yelling, hop in place on left foot with right leg flexed so that the thigh is horizontal and the knee is at 90°.

Step Name	Drum Beat	Step Description
Cross Over	L,p,S,p,L,p,S,p,L,L,L,L x3 (last four very loud)	Silent, hop on the left foot during all beats and pauses. Cross the right leg over the left and tap the right foot on the left side of the left foot on the loud beat. Cross back and tap on the right side of the left foot on the soft beat. Repeat. During the final 4 loud beats, hop on the right foot and slowly cross the left leg over the right.
Eagle	L,S,S,S x4, L,L,L,L	With arms straight out to the sides, plant the left foot and tap the right 3x as you rotate slightly to the left. Plant right foot and tap left foot 3x. Similar to the Low Canoe with different arm position.
Time Step	L x8, S x4, LLLL	Repeat as in the first Time Step.
Finale	L,p,L,p,L,p,L,p,L,L,L,L	Continue the Time Step and stopping with the last loud beat.
	p x8, L, p x8, LL	Stand in place with arms as in the Time Step during first pause. At loud beat, step back with left leg and kneel on left knee. Left arm sticks straight backward with palm up and fingers straight; right hand with rattle is straight forward on the ground. Remain in this position until 2 loud beats. Quickly stand up with arms in position to recognize the Chief; all yell together "Oh worthy Chief."

BRAVE CEREMONY

I. REPORT FROM THE LONE BEAR COORDINATOR

DMM: “As a reminder to all Tribesmen assembled, there are two times during our Brave Ceremony where it is appropriate to chant. First, when the Called Braves are lying prostrate in the council ring, all may chant “Think!” at the direction of the speaker. Second, during the testing of the Called Braves’ backbones, all may chant “Test them!” No other chanting is permitted.

“ _____ Make talk.”

LBC: “Oh worthy _____ some 72 hours ago, young men heard their names called to begin the long and hazardous trail that may lead them to the inner circle of lone bear. Many tasks were prescribed to them by the tribal council.

“They were challenged to a 24 hour period of silence. They contributed a days work to the camp that it might be a better place for those that will follow them. They were tested on their period of silence. They chose their blood brothers. They were instructed in the formation of their hearts resolutions. They were taken by our runners to a spot on our camp where they spent a night in thought and meditation constructing the four Resolutions of their heart. They chose their tribal names and made their medicine. They reviewed their resolutions with a member of the tribal council received their tribal name and their single claw. The _____ Foxmen now await outside lone bear council ring prepared for the brave ceremonial and further testing.”

DMM: “You speak well _____. Send forth the call that will bring Foxmen to Lone Bear Council Ring.”

LBC: “Oh worthy _____, Foxmen now find themselves, for the first time, lying prostrate in lone bear council ring.

DMM: “It is well.”

II. THINK ROUTINE

Speaker: “Foxmen put your heads down. Keep your eyes closed. Follow my instructions. Listen and listen well. Seventy-two hours ago you were given a charge of silence. Silence in order that you might not be distracted from the important tasks at hand. Now you find yourself lying prostrate in lone bear council ring. A special place, a place of strong medicine, a place where spirits stand in shadows, and their whispers are carried in the winds. A place where the legends of our ancestors can come alive. In this place you must now not only listen but hear. For we live in a world filled with chaos and confusions, turmoil, and strife.

(pause)

“Even in the midst of this distraction and disruption a true tribesmen must first learn to think.

(begin the think chant.)

“Yes called braves, the ability to think without confusion clearly is an ability you must have. No matter what tumult, no matter what you fear most, no matter what happens to you now, you must always learn to think.

(runners come out, circle the called braves with branches, and then leave the ring.)

“On your feet Foxmen. Arise, stand fast, and fold your arms.”

III. BACKBONE TESTING

DMM: “ _____, come forth and test these called braves to see if they do indeed have a strong enough backbone to be a brave of Lone Bear.”

DESIGNATED MAN OF PAINT: “Oh worthy _____, it shall be done.”

“Called Braves, listen and listen well. Weak men are the slaves of what happens. Strong men are masters of what happens. Weak men are victims of their environment. Strong men are victors in any environment. To be a true Tribesman of Lone Bear you must stand tall, and with a clear eye, face all challenges that life may offer.

To do this you must have a strong backbone. We have a test for you to see if you have a strong backbone. All Tribesmen in this council ring have successfully passed this test. Many out side of this council ring have not, but all here in have. Called Braves, you too shall be tested to see if you have a strong backbone.

“ _____ come forth and test each of these Called Braves to see if they have a strong back bone.

“ _____ come and watch. Watch closely to see that they stand tall with a clear eye and do not flinch. Test them each and every one!!

(Testing and chanting, “Test them!”)

*(Testing is done; discussion is had of whether any flinched; **no** retesting is done. Approval stated. Testing is completed.)*

“Congratulations Called Braves, you have passed the test and do have strong backbones. How good a Tribesman you become, how strong a man you become is between you and the Great Spirit. Decide this night.

“O worthy Medicine Man, they do have strong backbones.”

IV. THE GREAT MIGRATION SPEECH (THE BITTER AND THE SWEET)

DMM: “Now listen to the words of _____ as he tells you the story of the great migration of the tribe of Mic-O-Say, the ancestors of the Tribe of Lone Bear.”

Speaker: “Far to the west in the land of the setting sun on the edge of the great water dwelt the Mic-O-Say, our ancestors. Their crops and fields covered the earth as far as the eye could see. Their horses grazed in the valley in great numbers. Smoke from their lodges spiraled skyward in many plumes, so many it seemed they rivaled the slim white trunks of the ever—restless aspens which shadowed the trails. Lodges had passed from father to son for so many generations that even in the memory of the old men there was no time when they were not there. Peace and contentment rested over their land like the soft blankets their women wove, patterned with the bright colors of happiness and well being.

“But it is not meant that people should so live in endless joy. Life in its fullest is best known by contrasts, and the forces of evil are ever at work to bring to men adversity and trial. For the fruit of good living is shown in men as faith and courage rise to battle and overcome misfortune and hardship. And so it was with our forefathers. The evil spirits descended upon their village. Sickness and disease visited their lodges and struck their corrals. Drought shriveled their crops season after season. Death stalked their trails and sat in their council. Strong were the efforts of our ancestors to combat their unseen enemies; strong was the medicine of the old men in their appeal to the Great Spirit, but all to no seeming avail. Finally, after many nights of council, it was decided that the tribe should leave its once-peaceful land. And so, under the guidance of their scouts, they turned their eyes and footsteps toward the vast green plains to the east many moons travel beyond the great mountains.

“For many suns they traveled toward the dawn, driving their animals ahead of them, caring for their women and children, searching for a new homeland. The Moon of Falling Leaves came and left the trees bare. Great wedges of geese bound for the land of warmth passed overhead in the moonlight. Nights grew cold, and the Moon of the Long Night found our ancestors facing the towering heights of icebound trails and silent snow-covered mountains. Fear and misgivings filled their hearts, for even strong men know fear. But they were undaunted. Trails grew treacherous with ice. Bitter cold struck into their hearts relentlessly. Snow covered them in sleep from which many never arose, the white blanket covering them in eternal slumber. Still they struggled forward in faith and hope, and the Awakening Moon brought new spirit to them as they emerged on the sandy stretches bright with the promise and flowers of early spring. But, Called Braves, we would have you know that life holds forth many hollow promises, for our ancestors soon experienced a new form of hardship. Summer changed the early bloom of spring to lifeless sand, stretching away to the horizon in shimmering waves of remorseless heat. Water became scarce and finally there was none to be found. The tribe’s meager supply was conserved but it too came to an end. Many wondered if the trials they had known in their home to the west would not have been more easily withstood than this last test, as they trudged ever toward the rising sun, with blackened tongue and eyes blinded by the merciless glare. Man and beast alike fell aside, their whitened bones all that marked the tragic trail in a trackless waste.

“When endurance and faith at last seemed at the breaking point, the scouts returned as the sun was setting to report that water had been sighted ahead. New hope lent strength to faltering feet, and soon our ancestors knelt gratefully to fill their cupped hands with the life-giving water. But, again it was a hollow promise! The water was bitter and undrinkable, and its sluggish yellow color mocked them as it trickled through their fingers

in the red rays of the dying sun. The devil's curse was upon it; evil spirits dwelt in its murky depth. Again some despaired and never again struggled to their feet. But, the leaders called upon the Great Spirit and again urged their people to greater faith and courage. And their courage was rewarded. For in the glorious brilliance of the Hunting Moon our ancestors came into the great plains of greenness and settled in the valleys and wooded hills of the Ozarks -- a pitiful remnant of the great multitude that had left their homeland to the west but a group of people who were strong in the ways of their ancestors. They were people who knew the fierce fires of trial and hardship: people who knew both compassion and courage and who feared nothing with which the evil spirits could beset them. They were people who knew that happiness and sorrow, sweet joy and bitter disappointment, travel the same trail of life; people who knew that faith and courage are the only sure guides along that trail.

"And now, Called Braves, you too shall be tested by the trials and hardships of our ancestors. You too shall know the sweetness and bitterness that beset their trail. You shall be watched by all Tribesmen here assembled to see whether you shall falter and fall aside, or whether, like true Lone Bears -- you can hold your head erect, take the bitter with the sweet, and enter into the knowledge of the fullness of life. Bring forth the ancestral cup.

"From the desert we take the hot blistering sand. From the towering mountains we take the whiteness of cutting snow and ice. And from the cursed spring, we pour the bitter mocking water. And we prepare for you a drink in test of your faith and courage.

"O worthy Chief, inspect this cup and give us your approval, that we may test these Called Braves."

(Chief tests the drink to state whether it is satisfactory or not)

"Called Braves, in the midst of turmoil and confusion, you will taste the bitterness of life. But know that, on the trail of life, bitterness is always accompanied by the sweetness that only faith and courage can know. You shall now know that sweetness - a sweetness that is all the sweeter because the bitter was so bitter. Tribal Council come forward and test the Called Braves."

(Testing is done by the Tribal Council)

"O worthy Medicine Man, it has been done."

DMM: "And now listen called braves. Up to this point you have had no decisions to make. Now, you have a very important decision. You will be taken from lone bear council ring to decide whether you continue the trail to the inner circle. Whether or not you decide to return is your choice. No tribesman will think less of you if you return to your campsite. Search your hearts deeply and choose the path you wish to follow. Remove the called braves."

(Called Braves leave under the direction of the directing paint man and Runners.)

V. TESTING OF THE CALLED HONORARY WARRIORS AND HONORED WOMEN.

DMM: "Would all called Honorary Warriors and Honored Women please come forward and form a circle around our council fire."

Speaker: "My brothers and sisters, for soon we shall be brothers and sisters of Lone Bear as symbolized by the double claw you shall wear, the snows of many winters have covered the trails of life each of you has traveled. Wisdom, understanding, forbearance, and the spirit of sacrifice have been found as you journeyed through the years. These are the priceless virtues that have gained for you the honor of Lone Bear. The fire and impatience of youth have been tempered in that journey by trial, by suffering, and by heartache.

"This night you have witnessed the prescribed testing of these young Called Braves with the symbols of our Mic-O-Say ancestors, and they have proven themselves worthy. This same symbol shall be offered to you, not as a test of your strength and courage to withstand the proving fires of life, for the years of adulthood each of you bears attests to that. Each of you shall voluntarily take the ceremonial cup and prove yourself also a true Tribesman of Lone Bear as you test yourself by searching your own heart and soul to find there the worthiness to be entrusted with the heart and soul, the ideals and dreams of a boy.

"You may sip lightly or you may drink deeply, but this charge I give to you: search well and earnestly, judge clearly and honestly, and drink until you shall know the bitter disappointment of a youthful heart which may look to you for strength and guidance and fail to find you worthy. The bitter cup for you. It will be followed immediately, in the silence of the night, by the sweetness of life, for surely in your lives they have walked the

same trail.

“Called honorary warriors and honored women, please return to your seats.”

VI. APPROVAL OF ALL TRIBESMEN

DMM: “Send forth the call that shall return the Foxmen to Lone Bear Council Ring.

“_____, what is the report?”

LBC: “Oh worthy _____, the ____ Foxmen have searched their hearts and made the decision to return to lone bear council ring and the completion of the brave ceremonial.”

DMM: “It is well. Called braves, honorary warriors, and honored women, close your eyes and bow your head.

“_____, seek the approval of all tribesmen present that these may become Braves or Honorary Warriors or Honored Women of Lone Bear.”

LBC: “Oh worthy _____, it shall be done. And now listen well tribesmen. All Braves, Warriors, and Honored Women without paint on your claws, stand and repeat in unison, ‘I, (state your name) approve or disapprove.’

(All Braves, Warriors, and Honored women approve)

“All Firebuilders, Tom-Tom Beaters, Runners, Keepers of the Sacred Bundle, and Shamans, arise and, in unison, state your approval.

(All firebuilders, all Tom-Tom Beaters, all Runners, all Keepers of the Sacred Bundle, all Shamans approve)

“All members of the Tribal Council arise and, by responsibility, state your approval in unison.

(All Sachems, then all Keepers of the Wampum, then all Sagamores, and then all Medicine Men state approval)

“Oh worthy Medicine Man all tribesmen here assembled have stated their approval and now await the say of the Chieftains.”

(Directing Medicine Man then continues)

DMM: “Chieftains_____. What say you?”

CHIEFTAINS (individually): “I, Chieftain_____ do approve.”

DIRECTING CHIEF: “And I Chief _____ do approve.”

VII. OPPORTUNITY FOR PRAYER

DMM: “And now called braves, honorary warriors and honored women, we will give you the opportunity to make talk with the Great Spirit and ask that he grant you the courage to do your best to live up to the vows you have made to make you proud tribesmen of lone bear. When you have finished, lift your head and gaze into the fire of friendship and warmth.”

(Tribal Chorus sings “Sweet Hour of Prayer”)

VIII. OBLIGATION OF LONE BEAR

DMM: “_____, come forth and administer the Obligation of Lone Bear.”

(The shield is Brought out and the Medicine Man asks the Called Braves, Honorary Warriors, and Honored Women to kneel on their right knees and repeat after him. Tribesmen in the outer circle should be informed that they may take the obligation again. If they wish to do this, then they should place their claws over their heart)

Speaker: In the light of the fire from the sacred altar, | I now assume the honor and obligation of Lone Bear | and promise that I shall be forever faithful | to the fundamentals of life which are its foundation. | Never shall I bring any dishonor to my claws, | nor will I share their secrets | with those who have not come to the inner circle.

The Resolutions of my heart shall ever by my guiding star, | and to them I shall be eternally steadfast. | To my dear mother I shall ever be faithful, | loving her in life, | honoring her in sweet memory.

In deeper significance I pledge my honor anew | to be a true Scout, | forgetting never my duty to God, | to my Country, | and to others. | I shall ever be alert to the need of another Tribesman, | even to the sharing of my life's blood. | Should I ever feel that I cannot wear my eagle claws with honor, | I shall deny myself that privilege | until I can again wear them nobly.

To the sincere performance of this, my Tribal obligation, | I pledge my faith and honor, | so help me, Great Spirit. | Amen.

IX. NAMING OF THE NEW TRIBESMEN

DMM: “ _____ Bring forward the tribal war club and name these new tribesmen.

“All called braves, honorary warriors, and honored women arise.”

DESIGNATED CHIEFTAIN OR MEDICINE MAN: “As the sacred war club rises and descends I name you, and you, and you, yea each and every one of you to be Braves in the great Tribe of Lone Bear and bestow upon you all of the rights and privileges of a Tribesman of Lone Bear.

“And now as the sacred war club rises and descends, I name you and you and you, yes all of you to be honorary warriors or Honored Women of lone bear and bestow upon you all the rights and privileges of a Tribesman.

“And I pray upon you the blessings of the Great Spirit so long as you travel the trails of life. Now my new Braves, honorary Warriors, and Honored women, take from your belts the claws you have waited so long to wear.

(pause to let each one untangle the gimp on the claws.)

“Hold them high above your heads. Know that only you know whether you are truly worthy to be a member of Lone Bear. Remember this moment forever. If you deem yourself worthy, decorate yourselves with the claw of a Brave or the claws of an Honorary Warrior or Honored Women.

“Tribesmen! New Braves, Honorary Warriors, and Honored Women of Lone Bear.”

X. TRIBAL CLOSING

DMM: “Tribesmen all, as we close this ceremony, come forth and form our Tribal Circle. Keepers of the Sacred Bundle, assist our Tribe in finding their positions.

“Chief(tain) _____, will you come forward and make talk to these new Tribesmen.”

“ _____, please share with us The Song of Lone Bear, our tribute to those Tribesmen who have walked the trails of life ahead of us.

“My work is done | Though brief has been life's span | I have known brotherhood | And man to man | Have felt the stirring kinship of the tried, | The nobleness of sacrifice, the pride | That causes man to taste the bitter with the sweet | And, tasting, lift his head above defeat | And strongly brave his tasks; | For, serving thus, he gives to life and to eternity | That spark of genius bequeathed to him | By her who gave him life, | Who faced the grim | Dark valley of ordeal that he might live. | That he might guide mankind to freely give.

“And I have stood beside a sacred place | And there with fellow Tribesmen made my vows, | Have searched myself, and sought my inner strength, | Have goaded mine own spirit | To arouse | Within my heart a long-enduring goal | That on the morrow might more avail | Than just the memory of a totem pole | Or white-washed rock. | Yes, these things I have known in my own heart, | And they are good.

“And this I know, when now my race is run, | When starlight falls o'er oak-clad hills, | And setting sun

bespeaks the end of my life span— I have been challenged to the best in me, | I have been strengthened by an eagle's claw; | I go, Great Spirit, answering thy call, | For it is well—my brothers and sisters carry on”

DMM: “Having burned our resolutions deep within our hearts and turned our thoughts to the lofty ideals of Lone Bear and of Scouting, I pray upon you the blessings of the Great Spirit, so long as you shall walk the trails of life. And I charge you to keep your eyes and your ears open, but above all to keep your hearts and minds open to the needs of others. I now declare this ceremonial duly adjourned.”

TRIBAL FEAST CEREMONY

I. OPENING

- A. **Presiding Chieftain (PC) or Directing Medicine Man (DMM):** “By order of the council of chieftains no cameras, cellular phones, or other recording devices are to be used at this or any ceremonial. These recordings could fall into the wrong hands and take away from the experience of those who are not yet tribesmen. There is no smoking in lone bear council ring.

“_____, enter lone bear council ring with the flag of the United States and post it in its proper place. All tribesmen arise.

(Once Tribal Council member has circled the ring, he stops in front of the chief.)

“Please join me in the pledge of allegiance.

(after the pledge, tribal council member takes the flag to its holder.)

“As we begin ceremony, we seek to remember our heritage. We draw direct lineage to the Tribe of Mic-O-Say by remembering our late Chieftain, Chieftain Lone Bear Princess—Jimmy Bartle Taylor—the daughter of Chief Lone Bear. In honor of her support of our Tribe, we will now join together in her favorite song, *God Bless America*.

(God Bless America is sung)

“Tribesmen be seated.

“KSB _____, bring forth the sacred medicine bundle of the tribe of lone bear and place it in its appropriate place so that strong medicine may guide us in this ceremony.

“Firebuilders of Lone Bear present yourselves.

(Firebuilders will come forward and report)

“As Firebuilders of our tribe, kindle upon the altar a fire of friendship and warmth that we might have suitable ceremony.

(Wait for the fire to be started. Firebuilders will report “It has been done.”)

“It is well my faithful Firebuilders.

“_____, bring forth the sweet grass from the plains of Wyoming and rid this council ring of evil spirits.

(The Tribesman reports, “It has been done.”)

“It is well my faithful tribesman.

“Tribesmen arise. Once again tribesmen have assembled in lone bear council ring. Once again the fire of friendship and warmth has been kindled upon our altar, and once again we are reminded that many moons have come and gone, and as yet the inner circle has not been broken in spirit. It is therefore only fitting and proper that as true tribesmen we pause to offer our prayers to the great spirit, thanking him for the many blessings that have been showered upon us, our tribe, and Camp Arrowhead.

(Raise arms to the position of prayer.)

“So pray we all.

(Tribal Song)

“Tribesmen be seated.”

II. INTRODUCTION OF THE CHIEFTAINS, DMM, LBC, AND CAMP STAFF PRESENT

III. MOTHER (DEDICATION AND COMMITMENT)

DMM: “The Four Resolutions of the Heart are the core of Lone Bear. Each guides us on the trails of life. Join me this night in recommitting to your four heart’s resolutions. _____, come forward and remind us of our Resolution to our Mother and challenge us to live by her example of dedication.”

Designated Tribesman: *(comes forward to the designated station, inserts the banner, and begins)* “Tribesmen all, I would like to begin this ceremony by asking you to remove your claws. Hold them in your hand and look at them.

“Your first resolution is to your mother. She suffered much that you might be born into this world. All things that you do are reflected in her eye. And all things that you say are echoed in her ear. The knowledge and wisdom that you obtain restore faith in her heart. Your victories are her honors. Your achievements are her fulfillment. Your love is her reward. Can you then name or number your payments unto her? I say no. But, I challenge you to recognize the dedication that she made and continues to make on your behalf.

“What can we learn from our mother? She embodies dedication and commitment. What dedication can you show your Tribe? Can you commit to working your paint and inviting fellow Tribesmen to do the same? Your mother dedicates much to her family. What can you dedicate to your Tribal family?

“When a tribesman first enters the Inner Circle, he or she endures testing to show the tribesmen assembled that he or she is worthy. But it is not the Tribe that makes the final decision; it is the new Tribesman. So I ask you to stand and hold your claw or claws above your head. *(pause)* As we begin a new summer as a Tribe, I challenge you to ponder the dedication and commitment of your mother. Think back on the Resolutions that you made when entering the Inner Circle of the Tribe. *(pause)*

“And if you will dedicate, to your Tribe and your Resolutions, the same commitment your mother gave to you, then I invite you to re-adorn yourself with the claw and pouch of a Brave or the claws of a Warrior. I have spoken.”

IV. GOD (MEMORIAL CEREMONY)

DMM: _____, come forward and remind us of our Resolution to God and help us remember those tribesmen which have left us to be with the Great Spirit.

Medicine Man: *(comes forward to the designated station, inserts the banner, and begins)* “Lone Bear does not forget. My fellow Tribesmen, it is with a heavy heart that we remember [___] tribesmen that we have lost in the last twelve moons. At this time, I invite the family members of those tribesmen who are present to come forward and form a circle around our council fire with me and the other medicine men. *(a circle is formed)*

“Honored guests, my fellow tribesmen, we have lost [___] of our own. I mourn with you, but take comfort that our fellows are with the Great Spirit. Hold their memory close—for their spirit is with you! Can you hear them? For they whisper in the wind! Close your eyes and listen. Like our ancestors before them, they look down upon us and urge us onward.

“At this time, I call upon our Presiding Chieftain to come forward to the Medicine Bundle. It is our tradition to remember departed Tribesmen and call out their names in sweet memory. At this time, I ask one guest from each family to come to the Medicine Bundle of Lone Bear, speak out the name of our Tribesman, and hang a feather in memory of our departed Tribesmen.

“[_____] , come forward and share with us the Song of Lone Bear, our tribute to those brothers and sisters who have gone before us.

(Song of Lone Bear is Recited)

“In your own way, please offer up this blessing to the Great Spirit. Tribesmen all, prepare to pray. Medicine Man _____, please offer a prayer.

“Oh Great Spirit, whose voice is carried in the wind, bless our departed Tribesmen and their loved ones, our friends. Lift up their spirits and keep our departed brothers and sisters ever in our memory. Comfort those they left behind and urge us onward on our journeys through life until the day when we may sit together in the tipis and lodges of our ancestors. So pray we all.

“Thank you. Please be seated.”

V. COUNTRY (DOG SOLDIER RECOGNITION CEREMONY)

DMM: _____, come forward and remind us of our Resolution to our Country and recognize those Tribesmen who have committed to protect our Tribe.

(comes forward to the designated station, inserts the banner, and begins. For Dog Soldier Recognition, see p39)

VI. YOUNGER AND WEAKER (BRAVE RECOGNITION AND PRESENTATION OF THE BRAVE COUP)

DMM: _____, come forward, remind us of our Resolution to those who are Younger and Weaker and recognize those Braves who seek to deepen their roots into Camp Arrowhead and the Tribe of Lone Bear.

Designated Tribesman: *(comes forward to the designated station, inserts the banner, and begins)* “All Braves present, returning to our beloved camp for the first time since admission to our Tribe, present yourselves.

(Braves present themselves)

“My faithful Braves, you have continued to be active in your Troops over the last twelve moons and have now returned to celebrate with your Tribe as we open a new summer at Camp Arrowhead. You will hopefully hear your names called, renew your resolutions this summer and find yourselves elevated to the rank of Mighty Warrior later this summer. But, you have gone above and beyond and returned early to attend the Tribal Feast. Your Tribe has a recognition of this commitment: the Brave Coup. For your work this weekend, you will be awarded this coup to wear upon your lanyard when you are—someday—elevated as Warriors. If you recall the emblems of your resolution to the Younger and Weaker, a Beaver biting its tail is found on the totem pole of this resolution which symbolizes eagerness. This will be the first coup worn on your Warrior lanyard in token of your eagerness to be present at this Feast Ceremony, the first event since admission to the Tribe. I now call upon Chieftain _____ to come forward and award each of you the Brave Coup!

(Coups are awarded)

“Tribesmen, a big Hau Hau for these Braves!”

VII. TRIBAL COUNCIL ELEVATIONS

DMM: “Chieftain [_____], come forth and conduct Tribal business.

VIII. CHIEFTAIN CEREMONY AND REDEDICATION TO THE FOUR HEARTS RESOLUTIONS

DMM: “Before any tribesman of Lone Bear is elevated, he is asked to rededicate himself to his four hearts resolutions. Each year, we have the opportunity to sit in She-She-Be Council Ring and review our Resolutions before entering a new year in the Tribe. Then, at our annual Feast, all Tribesmen are given the opportunity in ceremony once again to rededicate themselves to their resolutions.

“_____, take station in the east carrying with you a rose, symbol of our Resolution to our Mother dearest.

“_____, take station in the south with the holy writ, symbol of our Resolution to god.

“_____, take station in the west with the flag of the United States of America, symbol of the Resolution to our Country.

“_____, take station in the north with the symbol of better boyhood, the first class badge, representing our Resolution to the Younger and Weaker.

“I now ask our Chieftains to lead the Tribe to visit the Four Stations for the rededication. My fellow tribesmen, I invite you to follow our Chieftains and recommit yourselves to upholding your resolutions.

(The Chieftain escorts the Tribe to visit each of the stations. As they leave the station, the Tribal Council member at that station follows behind them.)

“Tribesmen be seated.”

IX. TRIBAL CLOSING

DMM: “Tribesmen all, as we close this ceremony, come forth and form our Tribal Circle. Keepers of the Sacred Bundle, assist our Tribe in finding their positions.

“Chieftain _____, would you offer a word as we close our ceremony this night? [*Chieftain speaks*]

“You speak well, Chieftain. Having burned our resolutions deep within our hearts and turned our thoughts to the lofty ideals of Scouting, I pray upon you the blessings of the Great Spirit, so long as you shall walk the trails of life. And I charge you to keep your eyes and your ears open, but above all to keep your hearts and minds open to the needs of others. I now declare this ceremonial duly adjourned.”

DOG SOLDIER SOCIETY RECOGNITION

CEREMONY

I. OPENING, GREETING, AND STATEMENT OF OCCASION

Presiding Dog Soldier (MC): “I will now call the names of those have met the requirements to be Dog Soldiers in our Tribe. When you hear your name called, rise, answer in Tribal fashion, and present yourselves before me.

“Greetings my fellow Tribesmen. Tonight, we will show our appreciation to those Tribesmen that have given of themselves in support of our Tribe. The Dog Soldier Clan is made up of those Tribesmen and Tribeswomen that go above and beyond what is asked of them to support our Tribe. Our Dog Soldier Clan refers to an important group of Cheyenne leaders whose members were committed to the protection of their Tribe even if doing harm to themselves.”

II. PRAYER

MC: “Having given so much for our Tribe, I know that you will want to take a moment to pray to the Great Spirit after starting the journey into the Dog Soldier Society.

“_____, please come forward and offer a prayer for these Tribesmen.”

Designated Tribesman: “Tribesmen, prepare to pray.

“Oh Great Spirit, in the same way as the Dog Men of the past, these Tribesmen have given much of themselves. In token of this, we seek to recognize them this night. Grant them your blessings as we give thanks for their support and benevolence. May they continue to be active in our Tribe so that future generations may come to a greater understanding of its principles. So Pray We All.”

MC: And now, _____ will share the Legend of the Dog Soldier Clan

III. LEGEND OF THE DOG SOLDIER CLAN

Designated Tribesman: “Early in the 1800’s the Northern and Southern Cheyenne were encamped at the confluence of two mighty rivers. As is what happens when a large number of people gather, crimes were being committed, their was thievery, fighting, and even murder. This greatly disturbed a Civil Chief named Sweet Medicine. After offering prayers to the great sprit, he set off on a journey to the North in search of wisdom and guidance. Sweet Medicine happened on a small clearing in a dense woods after two days of travel. In the center of that clearing were several old men and woman wrapped in blankets seated around a small but very bright fire which never seemed to dim. Sweet Medicine was bid to be seated and was offered food and drink. The meat was sweet, the bread was soft, and the water was clear and cool. After he was refreshed the elders inquired why Sweet Medicine had journeyed so far. He explained his concerns and fears. The elders then began a two day instruction on how to form good and effective government. He was to form societies to take responsibility for the day to day tasks and many other needs of the tribe. Sweet Medicine thanked the wise elders and turned to go, when he turned around to once more express his thanks nothing remained of the elders, the fire or the clearing. Upon his return to the tribes he related all that he had learned.

“A great excitement spread over the encampment. Several medicine men and sagamores announced the formation of societies that evening. Their were the Kit Foxes, the Red Shields, the Bow Strings and the Crooked Lances. After all had spoken, a warrior named Porcupine Bear stepped to the center of the assembled tribes, next to the fire of friendship and warmth, to announce his intension to also form a society. Porcupine Bear was not a medicine man nor even a sachem. He was a warrior of great skill and bravery but had little influence in tribal maters. No one stepped forward to join him. This greatly saddened Porcupine Bear, and as the camp retired to their tepees to sleep, Porcupine Bear moved to the North edge of the camp and sang a sad song. Once more he sang his song but this time all the dogs of the camp answered in kind. No one heard this song of the dogs as they were all asleep. Again he sang and once more all the dogs answered in kind. Porcupine Bear returned to the now final glowing embers of the fire of friendship and warmth and sang his song. The dogs once more answered him forming a circle around him. He then proceeded out of the camp and headed North. All the camp dogs followed him single file into the night some even carrying their puppies in their mouths. Porcupine Bear journeyed for several hours with the dogs to a clearing with a small brook passing through it.

“The rising sun danced upon the waters as he sat down upon a rock facing North to rest. All the dogs gathered around him as they had done in camp, their front paws forward and heads resting on the left paw. The puppies normally playful and noisy lay down between their parents’ front paws and lay as their Parents were. Once more Porcupine Bear sang his song, and at once a beautiful lodge formed all around him. The lodge was bright and sparkled like diamonds and smelled clean and fresh in the morning sun. As soon as the lodge appeared the dogs entered and arranged themselves around Porcupine Bear as before. When they all had entered, all were transformed into humans.

“Their manner of speaking was as different as their clothing but each had the wisdom of the Great Spirit. For two days the Dog Men instructed Porcupine Bear in the ways of the Dog Solder, the manner of dress, the code of conduct, the bravery in battle and the code of silence. He was given a whistle made of bird bone for signaling.

“By now Porcupine Bear’s absence was noted in the camp and a number of the elders and Chiefs set out to find him. As they approached the shining lodge it disappeared and all the dog men returned to the form of dogs and all the elders knew the Great Spirit had been present. Upon returning to camp, Porcupine Bear retold all that he had seen and heard. Many warriors stepped forward that day and were made Dog soldiers. Porcupine Bear instructed them all in the ways of the Dog Solder even the practice of staking themselves to the ground in battle, vowing not to move until the enemy was defeated, they themselves perished, or they were relieved by a fellow Dog Soldier.

“Over the years the memory of many of the Cheyenne societies has faded. Only the Dog Solder remained, standing in testimony to their commitment to the tribe. They will remain so as long as their spirit is alive in the hearts and minds of Lone Bear.

“Now you find your self in surrounded by Dog Soldiers and because you have gone the extra mile, made the additional sacrifice to ensure Lone Bear will continue on in service to all scouts who come to the inner circle. It is our honor and privilege to acknowledge all you have done.”

IV. STAKING OF THE DOG SOLDIERS

MC: “In battle, the Dog Soldiers were the most fearsome and courageous warriors in the Cheyenne Tribe. They would stake themselves to the ground, vowing not to leave the field of battle until they were either killed or relieved by another Dog Soldier. In tribute to their bravery, each of you will stake yourselves out with the spear of a Dog Soldier of Lone Bear and wait to be relieved by a fellow new Dog Soldier.”

(timing with each member’s actions)

“The first will advance and relieve the Dog Soldier posted in our ring...and post him/herself...Then the second will relieve the first...Each new Dog Soldier will continue until the last is relieved.”

V. RECOGNITION

Chieftain: “Tribesmen, in the tradition of your Dog Soldier ancestors, you have proven yourselves worthy for membership in this society. I congratulate you on your membership. You will be seen by all Tribesmen as one of the few that are willing to go above and beyond what is necessary to guard our Tribe. The symbol of a Dog Soldier is the headdress and Dog Rope. The Dog Soldier that will preside over Lone Bear Council Ring before each ceremony wears both.

“To distinguish those that have contributed enough to our Tribe’s Trust Fund to enter the Dog Soldier Society, the Chieftains will now give the new Dog Soldiers the symbol of their membership: a ribbon to be worn on the left sleeve of their ribbon shirt. This is reminiscent of the Dog Rope of our ancestors. (recognize the Dog Soldier members)

“A Dog Soldier is initially recognized upon his or her admission into the Dog Soldier Society to signify that he or she has contributed. But, those that have continued to contribute to the future of our Tribe are recognized as Life-Time members. They are not required to continue to give in order to remain members as other Dog Soldiers are, but are only encouraged to do so. To distinguish the Life-Time Dog Soldiers, the Chieftains will now adorn them with the symbol of their membership: the Dog Rope.”

“Now I pray upon you Dog Soldiers the blessings of the Great Spirit, so long as you shall guard our Tribe.”

KIT FOX ORIENTATION

- I. Foxmen are to report to the camp council ring in full uniform at 4:30 P.M. on the Friday of camp.
- II. The DTCM/Lone Bear Coordinator will review with them the types of things they thought of when they were spending their three hours of meditation. The meditation time should have been divided into three separate one-hour sessions. They should have thought about improving themselves in the following areas.
 - A. You must make yourself a better member of your family, taking a more responsible role in your home and proving yourself a loving and faithful son.
 - B. You must work to deepen your religious convictions and to take an active part in the life of your church.
 - C. You must do your best to be a good member of your school, your community, and your nation, and you must do some serious thinking as to what it means to be an American citizen.
 - D. You must take an active part in your Scout unit, you must give increasing help both to your unit leaders and to the younger Scouts in your troop who look to you for guidance.

NOTE: Be sure to explain the connection between the colors on the Kit Fox stick and the areas described above.
- III. Be sure that they are not using Lone Bear Resolutions (Mother, God, Country, Younger and Weaker). Sometimes tribesmen in their troops try to help them with the wrong information. It is important that Kit Fox use a. through d. above rather than Resolutions.
- IV. A good way to conduct this meeting is to have the Foxmen tell about their ideas for service. Add ideas that they may have not have thought about. Each of them should leave this meeting with many ideas for service.
- V. Remind them that they are not Tribesmen. Tell the new Foxmen that they will be watched by Tribesmen during the coming year to determine whether or not they are improving in those areas they have thought about and discussed with you today.
- VI. Present them with their meditation bead and show them how to put it on their lanyard.

MAKING PAINT RESPONSIBILITY ELEVATIONS

CALLER (DMM OR DESIGNATED TC MEMBER): “And now hear this call from the Council of Chieftains.”

(Calls Tribal name of Tribesman to be elevated).

CALLED TRIBESMAN: “Oh, worthy *(Paint responsibility of the caller)*.”

CALLER: “Present yourself.

(Tribesman walks to the center of the council ring and stands before the caller)

(If more than one are to be elevated, they are called in a similar fashion. As each is called, the tribesmen line up. When all are lined up before the chief or chieftain, proceed.)

CHIEF/TAIN: “It is well.”

CALLER: *For youth paint elevations:* “It gives me great pleasure to inform each of you that you are to be elevated to the rank of _____.”

For Sachems: “Each of you has done strong work in Scouting. You have inspired Scouts to do their best, taught them skills for life, and trained them to be good leaders. The most important task in Lone Bear is sitting in counsel with Called Braves and Called Warriors as they pour out their hearts when they tell and renew their resolutions. Your example in Scouting has shown potential in counseling young Braves and Warriors. It is through this that our Tribe stands as a strong and vibrant program at Camp Arrowhead. You now stand before the Tribe because you have agreed to do more. Therefore, it is my pleasure to say that, on the morrow, you shall wear white paint of a Sachem of our Tribe.”

For Keepers of the Wampum: “Since being placed on the Tribal Council as Sachems, you have proven yourselves an example in Scouting and as counselors to young men. You have sat face to face with Called Braves and Called Warriors, offering praise and guidance as they recited their resolutions; you’ve taken roles in ceremonies; served our camp; and you’ve accepted responsibilities at tribal events. Because of your continued dedication to make Camp Arrowhead a better place, you have shown potential in providing guidance to our Tribe. Therefore, it is my pleasure to share that, on the morrow, you shall take on additional responsibility in the Tribal Council and be known as Keepers of the Wampum.”

For Sagamores: “You have served on the Tribal Council for seasons past, continuing to sit in counsel with Scouts, training others, taking roles in ceremonies, setting a good example, assuming more tribal responsibilities, and serving Camp Arrowhead. Because of your deep knowledge of the Tribe and understanding of its aims, you are being called to take on more responsibility. In this responsibility, you will show your potential in leadership. It is my pleasure to announce that on the morrow, you will assume the responsibility of Sagamore and sit on the She-she-be Council where you will help make important decisions for our Tribe.”

For Medicine Men: “You have been a deeply committed Tribal Council member for many moons. In your service on the She-She-Be Council, you have proven your leadership and are worthy of taking on the responsibility a Medicine Man of our tribe. In this position, you are called to use your wisdom and understanding to guide and train others, serve as an example in the She-She-Be Council, continue to provide service to Camp Arrowhead, and carry on the necessary work of the tribe.”

For all, after the above: “I know that before accepting this new responsibility, as true Tribesmen, you would want to turn and face our fire of friendship and warmth and ask the Great Spirit for strength and guidance in your new tasks. The next few moments are yours.”

(Tribesmen turn and face fire and pray in Tribal fashion, each bowing when he or she is individually done with a silent prayer.)

CALLER: “Please turn. And now, by the power vested in me by the Council of Chieftains, I name you to be

(New Responsibility) (Tribal Name).

(Continue with other elevations)

“And I pray upon (each of) you the blessings of the Great Spirit so long as you shall trod the trails of Lone Bear.”

(Note: the final line can be modified for each paint responsibility:

For Firebuilders: ...so long as you shall tend the fires of Lone Bear.

For Tom-Tom Beaters: ...so long as you shall send forth the call that will bring Tribesmen to ceremonies.

For Runners: ...so long as you shall carry forth the call of the Tribal Council.

For Keepers of the Sacred Bundle: ...so long as you shall tend to the customs and traditions of our Tribe.

For Shamen: ...so long as you shall observe the Tribal Council.

For Tribal Council: ...so long as you shall sit in council with youth of our Tribe

For Chieftains: ...so long as you shall provide leadership to our Tribe.

RESPONSIBILITIES OF A FIREBUILDER IN THE TRIBE OF LONE BEAR

All fires assigned must be built (completely) no later than 4:00 p.m. the day of the fire. The fire must be cleaned up no later than noon on the next day. This includes sweeping the altar. All fires should be covered in case of rain. This includes the tending wood. Burned tiers must be carried OUT OF SIGHT of a council ring!

Firebuilders at ceremonies will report to the Paint Man in charge and will be dismissed by him at the end of the ceremony.

IN GENERAL

- A. Report at least 15 minutes before the event, uncover the fire and double check to make sure it is ready to light.
- B. When called out, present yourself and light the fire. It should be a matter of pride to be able to light the fire within 15 seconds! Once lit, report back to the Chieftain, DMM, or DTCM that it has been done.
- C. Fires should never be tended during a speech or song. Tend during the time between activities.
- D. The fire should be allowed to die down towards the end of the program.
- E. The tiers should start with an approximately 8" base tier with the others getting smaller in about a 2' decrease in size. The general campfire is to be a 4-tier fire.
- F. The tepee of the fire should be built on a platform placed on the second tier. A good Firebuilder should be able to use only natural material to start his fire.

WARRIOR PRECALL (REUP)

- A. Refer to A and D of the General Campfire description.
- B. Light the fire when the Called Warriors appear on the trail to the ring.
- C. This fire is to be a two-tier friendship fire with the base tier being approximately 4" in diameter. The teepee should not be more than 3' tall.

CALL NIGHT

- A. Refer to A of the General Campfire description.
- B. Tier size can be a little larger than a General Campfire.
- C. Firebuilders can serve as Lancers during the Kit Fox Call.
- D. This fire is to be a three-tier fire with an 8" base tier and other tiers getting smaller in approximately 2" increments. The tiers should be a little shorter than the altar is wide. The lower tiers are to be notched.

NIGHT OUT FOR CALLED BRAVES

- A. Report to Camp Council Ring no later than 4:00 p.m.
- B. The fire is to be a tepee fire surrounded by a ring of rocks so that it resembles a Watch Fire. It should not be much taller than 24 inches. Tending wood should be placed next to the ring of rocks within easy reach.
- C. The fire should be built close to a designated section of seats in the Council Ring (not on the altar).
- D. You will only light and clean up the fire. The Tribal Council members talking to the Called Braves will tend the fire.

SHE-SHE-BE

- A. There will be one fire at She-She-Be Council Ring. Make sure to have enough tending wood to keep it going until counseling is done.
- B. ONLY CEDAR IS TO BE BURNED IN THIS FIRE!!
- C. Report to She-She-Be Council Ring immediately after supper on Thursday.
- D. Fire is lit when the first group of Called Braves is placed on the Paint Trail.
- E. The fire is 4-tier with a diameter of about 2" and 18" long.

CEREMONIES

- A. The Presiding Medicine Man, Directing Medicine Man, or the Chief will call for Firebuilders. Present yourselves. When the fire is lit, report back that it is done.
- B. The Brave Ceremonial Fire is to be lit by Flint and Steel. (See attached for instructions.)
- C. This fire is to be a four-tier fire with an 8" base tier and other tiers getting smaller in approximately 2" increments. The tiers should be a little shorter than the altar is wide. The lower tiers are to be notched.

Be seated in the Firebuilder section when not working your paint. When the command is given after pouch burning to place the cedar branches on the fire, place about half of each pile on the fire.

RESPONSIBILITIES OF A TOM-TOM BEATER OF THE TRIBE OF LONE BEAR

CALL NIGHT

- A. Beat the tom-tom for the tribal processional into the council ring prior to call night beginning. Follow in line directly behind the Keeper of the Sacred Bundle leading processional.
- B. Tom-Tom Beaters can serve as lancers during the Kit Fox call.
- C. Beat the tom-tom while the Runners escort Called Braves during the call.

CEREMONIES

- A. Report to Lone Bear Council Ring no later than 7:00 p.m.
- B. Know the Dance of Joy in its entirety prior to the ceremony.
- C. During the Brave ceremony, beat the tom-tom for the Runners during the think routine with a steady loud-soft beat.

Tom-Tom Beaters report to the Paint Man in Charge and fulfill all assignments given by the Directing Paint Man. Every Tom-Tom Beater is expected to know all the beats for campfires and ceremonies.

A Tom-Tom Beater who knows the Dance of Joy is very important to the experience of a Called Warrior. If you don't know it, you will lessen the young man's overall experience!

RESPONSIBILITIES OF A RUNNER IN THE TRIBE OF LONE BEAR

WARRIOR PRE-CALL (REUP)

- A. Report to the general council ring immediately after lunch on Monday.
- B. Escort the Called Warriors to a Shaman to be counseled. Once they are finished, escort them to a designated spot to wait.

CALL NIGHT

- A. Help seat units as they enter the council ring.
- B. Runners can serve as Lancers during the Kit Fox call.
- C. During the Kit Fox Charge, Runners will arrange called Foxmen into a circle and have them evenly spaced for further instruction and to be decorated with a Kit Fox Stick. Once they have received the stick, direct them to the seats designated for them.
- D. A Runner will be stationed next to the Tribal Council Member giving the call (for Kit Fox and Called Braves). When a card is finished, run the card out to the DTCM.
- E. During the Brave call, Runners will escort the Called Braves to the tribal council. Ensure the safety of the Called Brave. IF A CALLED BRAVE IS DROPPED FOR WHATEVER REASON, THE RUNNER WILL BE REMOVED FROM HIS DUTY FOR THE REST OF THE NIGHT! (The only duty he may perform is the running of the call cards.) During the testing of Called Braves, be ready to escort the Called Brave after he has been tested to one of the entrances of the council ring.

NIGHT OUT FOR CALLED BRAVES

- A. Report to the general council ring at 4:00pm in Tribal attire prepared to escort Called Braves out to the area where they will make their watch fires and sleep out.
- B. Runners should come to the council ring with a flashlight to be used while escorting the Called Braves if it is dark. There is no excuse for not having a flashlight!
- C. On command of the Lone Bear DMM, escort the Called Braves to their watch fire area. The called braves are not to be run out to this area!
- D. After all Called Braves are dropped off, Runners are to report to the DTCM (or his designate) to inform him of their completion of the task. You are not to check upon Called Braves.

In case of inclement weather, Runners must be prepared to go out to the watch fire area and retrieve the Called Braves and bring them to the spot designated by the Lone Bear DTCM. Runners are not done until ALL Called Braves are accounted for! This goes for first and second nights out.

WARRIOR CEREMONY

- A. During the Called Warriors' Resolution counseling, be prepared to escort them in or out of She-She-Be Council Ring, do traffic control at Lone Bear Council Ring, escort them from the council ring to She-She-Be, or to do whatever is needed of you.
- B. Runners will collect Brave pouches from the Tribal Council members who are removing them from the Called Warriors, then take the pouches to a member of the tribal council to be returned to Camp Arrowhead from where they came.

RESOLUTIONS AND BRAVE CEREMONY

- A. If assigned this duty, report to supper in Tribal attire prepared to escort the Called Braves to the trail to She-She-Be Council Ring.

- B. Be prepared to escort Called Braves in or out of She-She-Be, do traffic control at Lone Bear Council Ring, move called Honorary Warriors and called Honored Women from Lone Bear to She-She-Be or to do whatever else is needed of you.
- C. After Resolutions are over, the Runners are responsible for cleaning up She-She-Be Point. The fire must be put out. Collect blankets and carry them to Lone Bear Council Ring. Make sure there are no extra Brave Claws left lying around.
- D. There are to be no headdresses or bells worn inside She-She-Be Point at anytime!
- E. After resolutions are done, be prepared to escort Called Braves, Called Honorary Warriors and Called Honored Women on the Paint Trail or to assist with the mudding.
- F. Those doing the mudding are responsible for cleaning up the mudding area once all Called Braves are done.
- G. As soon as the Called Braves are brought into Lone Bear, Runners are to be ready with branches (taken off broad-leaved trees, with no protrusions that could scratch). As soon as the tom-toms start, circle the Called Braves by LIGHTLY dragging the branches across them.
- H. During the Story of the Great Migration get ready to assist in the administering of the Bitter Drink. You will carry a horn of the drink to a member of the tribal council. Once it is empty, it will be refilled in a designated area.
- I. When the Called Braves are taken out of Lone Bear, it is not a time for hazing. Runners should refrain from making remarks to the Called Braves and definitely not give any type of instructions to them!
- J. Runners will also carry the horns for the testing of the called Honorary Warriors and Honored Women.

Remember that being a Runner is probably the most "visible" of paints. You must be willing to carry out your duties within the guidelines or be subject to disciplinary actions. Your job is not to test but is to escort Called Warriors and Braves.

Runners are responsible to the person designated by the Camp Directing Paint Man, the Lone Bear DTCM and the person in charge of a particular ceremony.

RESPONSIBILITIES OF A KEEPER OF THE SACRED BUNDLE IN THE TRIBE OF LONE BEAR

CALL NIGHT

- A. During the Kit Fox Charge, be prepared to assist the Tribal Council in decorating the Called Foxmen. Follow a Tribal Council Member with a supply of Kit Fox Sticks and hand one to him as he needs it.
- B. During the Brave call, station yourself in a designated spot and place a Called Brave before you. Keep his attention while he is waiting to be escorted by the Runners. This is not a time for hazing or scare tactics; simply keep his attention by steadily talking to him. The use of garlic or other substances to foul your breath is an inappropriate practice.
- C. In order for the Runners to do their job correctly, give plenty of room between you and the Called Brave so that you do not in any way interfere with the Runner.

WARRIOR CEREMONY

- A. KSBs are to report to Lone Bear Council Ring immediately after supper on Thursday.
- B. KSB to Seat Called Warriors seat Called Warriors after completing their Resolutions. Leave openings at entrances and in front of Chieftain Section. This is also done after the Called Warriors have presented themselves to the Medicine Men.
- C. KSB to Carry Lone Bear Bundle help the Tribal Council Member to hang the Bundle by carrying it out to the tripod.
- D. KSB to assist on the First Coup reports behind the chieftains when Firebuilders are called to light the fire. Hold basket of coups for Presiding Chieftain while the First Coup is presented. (Stand approximately 5 feet from Lone Bear Bundle On the Runners side.)
- E. KSB for Rededication Stations should report after the Dance of Joy. KSBs will carry the pillow with Resolution Emblem following behind a Medicine Man.

BRAVE CEREMONIAL

- A. KSBs Assigned to the Paint Trail will report immediately after supper. There are two parts to the Paint Trail Speech given by KSBs; the first will tell (*not read*) the Resolution Speech and put appropriate paint stripe on. The second will pass the pillow in front of the Called Braves and Called Honorary Warriors and Called Honored Women during Resolution Speech, hold the Resolution Shield and give the speech about the Totem Pole symbols.
- B. KSB to Assist Shaman in Charge of Called Braves reports to the She-She-Be Council Ring Trail immediately after supper. The KSB will assist the Shaman with Called Braves after they complete the Paint Trail until they are taken into Lone Bear and again when Called Braves are removed from Lone Bear.
- C. Control during ceremony
 - When entering—total silence
 - During Backbone—test them
 - During Drink—total silence
 - When sent out—total silence

KSBs are responsible for keeping of the Customs and Traditions of the Tribe. It is important that you are familiar with the "C&T" Book. Copies of any speech needed will be available from the Directing Medicine Man.

RESPONSIBILITIES OF SHAMAN IN THE TRIBE OF LONE BEAR

WARRIOR PRE-CALL (REUP)

- A. All Shamen are to participate in the Counseling of Called Warriors. Report to the Camp Council Ring immediately after lunch on Monday in Class "B" uniform.
- B. When talking to a Called Warrior, take him back a year and have him think about his experiences as a Called Brave; from Call Night through Ceremony. Ask what he did on his two nights in the woods. Hopefully he will say that he formed his Four Heart's Resolutions. If not, you'll need to counsel with him. Find out how he feels he did with living by his Resolutions, and which was the hardest and easiest. Tell him to spend the next several days thinking about his Resolutions. After Call Night he will spend another night out to think about them and will for the last time review his Resolutions with a Tribal Council member before Warrior Ceremony. Congratulate him and present him with the "Pre-call" Claw.

CALL NIGHT

- A. During the Brave Call, station yourself in a designated spot and place a Called Brave before you. Keep his attention while he is waiting to be escorted by the Runners. This is not a time for hazing or scare tactics. Simply keep his attention by steadily talking to him. The use of garlic or other substances to foul your breath is an inappropriate practice.
- B. In order for the Runners to do their job correctly, give plenty of room between yourself and the Called Brave so that you do not in any way interfere with the Runner.
- C. Be prepared to do whatever is assigned by the Directing Paint Man.

NIGHT OUT FOR CALLED BRAVES

- A. Second Year Shamen are able to observe the First Night Out experience. If you attend, plan to be there for the entire evening! You are there as an observer, not a participant.

WARRIOR CEREMONY

- A. Shaman in Charge of Resolutions must report to She-She-Be NO later than right after supper in Tribal attire. You coordinate the activities of Runners. Once a Called Warrior is finished with his counseling, direct him to the designated area to await the start of ceremony. Once all Called Warriors are finished, have the Runners pick up all blankets and take them up to Lone Bear.
- B. Shaman to Line Up for Paint should report behind Chieftains when Firebuilders are called to light the fire. Line up Tribesmen for any Tribal Council recognition.
- C. Shaman to send Called Warriors before Medicine Men should report to the entrance of Lone Bear at the beginning of Dance of Joy. Send groups of four Called Warriors into Lone Bear to the Presiding Sachem to present themselves to a Medicine Man.
- D. Be prepared to fill in on any job or to do what is needed as assigned by the Directing Medicine Man.
- E. Shamen for Rededication Stations should report at the end of the Dance of Joy. Shamen will carry Resolution Shields on left arm and lance in right hand, if those are available. The order for the stations is: God/White Lance, Mother/Blue Lance, Country/Red Lance, Younger and Weaker/Yellow Lance.

RESOLUTIONS

- A. Shaman in Charge is to report to She-She-Be immediately after supper in Tribal attire. Coordinate the activities of the Runners and "stage" the Called Braves waiting to go into She-She-Be. After they have finished with their Resolutions, reseal the Called Brave until it's time to move them to the Paint Trail. Once all Called Braves and Honoraries are finished, make sure the Runners collect all blankets and extra claws and return them to a designated container.
- B. A second year Shaman may observe Resolutions. It is required that you attend Resolution Night in Tribal attire.

BRAVE CEREMONIAL

- A. Shaman in Charge of the Mudding should report to the Point immediately after supper. After resolutions, Called Braves will be brought to the mudding station in groups of four. Instruct Runners when to begin mudding of the Called Braves. After mudding, send the Called Braves and Honoraries up the Paint Trail to the First Station.
- B. Shamen at Claw and Feather Station. Report behind the chieftains station in Lone Bear Council Ring immediately after supper in Tribal attire. Pick up Brave Feathers and Honorary Claws and have them ready at the Claw and Feather Station. While one Shaman is giving the speech (*not reading*), the other will place the single Brave feather in the Called Brave's headband. For the Honoraries, give a pair of claws (watch for any Braves who receive Hardway Claws). Have them attach the lanyard to their belts on the left side (closest to heart).
- C. Send Called Braves with Runner to designated area to await Ceremony. Send Called Honoraries into Lone Bear Council Ring.
- D. Shaman in Charge of Called Braves should report to Lone Bear immediately after supper in Tribal attire, ready to take charge of Called Braves completing the Paint Trail. Instruct Runners where to bring the Called Braves after completing the Paint Trail. Have Called Braves sit "Indian fashion" with their head bowed. This means they can sit up straight with arms crossed, and head lowered. Give an occasional restroom break and a chance for them to stretch. This is a time for them to think, NOT TO BE HAZED!!

While the Dance of Joy is happening, move Called Braves (locked arms with Blood Brother) to the end of the trail at the Claw and Feather Totem Pole (so they can't see into Lone Bear). When the call is sent forth to bring the Called Braves into Lone Bear, lead the first group in and other Shamen will lead other groups.

- E. At the end of the administering of the Bitter Drink, be at the Firebuilders entrance ready to lead the Called Braves out of Lone Bear down to the parking lot. Give a quick rest room break. Keep track of all called braves. After about 5 minutes, lead Called Braves back up the trail to the entrance (must be before the end of the Honorary testing). When the drum starts sounding, lead Called Braves back into Lone Bear and seat them around the inside of the ring.
- F. Shaman to Line Up For Paint should report behind the chieftains seats when Firebuilders are called to light the fire. There are two Shamen for this duty. Line up Tribesmen for any Tribal Council recognition. Be ready to line Tribesmen up for any other recognition.
- G. Shamen to Carry Horn and Bowl for Story of Great Migration should report behind Totem Poles after the "Think" routine. One Shaman will hold "Ancestral Cup" and Vase of bitter, mocking water to the left of the speaker; the other will hold the cup of "snow and ice" to the right of the speaker. Hand the appropriate item to the speaker when requested.
- H. Shamen to Hold Song of Lone Bear Shield should report behind the Totem Poles at the end of the Tribal Approval of Called Braves, Honorary Warriors, and Honored Women. The two Shamen should hold the Shield during recitation of Song of Lone Bear. Stand in the Center of the two Totem Poles with Shield in the spotlight.
- I. Shamen to Hold Obligation Shield should report behind chieftains at the end of the Song of Lone Bear. The two Shamen will hold the Shield for the Medicine Man. Stand in the center of the two Totem Poles with the Shield in the spotlight.
- J. Be prepared to fill in for any of the positions and be ready to do what is requested by the Directing Medicine Man.

The main job of a Shaman is to observe the Tribal Council and to learn. They best way for a second year Shaman to do that is to participate in Warrior Precall, observe Warrior Resolutions, and observe Brave Resolutions and First Night Out for Braves.

APPENDIX

Call Night Speaking Parts

Oak Tree Speech

In a few moments some of you will hear your names called to begin the long and hazardous trail that may lead you to the Inner Circle of Lone Bear. But it is not to you that I speak this evening. I speak rather to those of you sitting in this ring this night who listen and listen as some of your fellow campers leave their seats and move into the center of the ring and yet, when the list is completed, have not heard your names called. You sit there bewildered and hurt, and you turn your eyes inward and ask yourself that searching question: 'What have I done wrong? What mark has been placed against my name that has kept me from being called?' My young friends let me assure you: you have done nothing wrong. There is no mark against your record. If there were, you would not be sitting here tonight: you would not be in camp at all. "But if I have done nothing wrong," you ask, 'why was I not called?'

In answer to your question, I would have you look around us. All around us are oak trees, lending their shade and beauty to these hills. But the trees you see around you were not always that size. If you walk along our camp trails, you will see pink-edged leaves on small oak seedlings, barely in their first season of growth —seedlings whose short, slender stems are still susceptible to damage by the feet of campers. But, farther along the trail you will see a young oak sapling, reaching a height of several feet — as tall perhaps as a second-year camper — still able to be bent, but growing taller and stronger. Finally, as you go along the trail, you come to the large oaks such as those around us this night. Straight, tall, and strong they grow, their large leafy branches stretched outward, offering protection to the animals and birds of these woods and shade and shelter to campers impressing us with their beauty and their fortitude. And yet each of these mighty oaks was once a small seedling.

My young campers, you are like these oak trees. Some of you, camping here for the first time, are like those small oak seedlings. Others of you, camping here for your second or third summer and twelve or thirteen years of age, are like those young saplings. To you I say, be not discouraged; be not disheartened. There is no mark against you. But your leaders and the Tribal Council feel that, like the young oaks on our camp, you must continue to grow. You must give increasing leadership and service in your home, in your church, in your Scout unit, and in your community. And so I say this night to you who do not hear your names called to begin the trail to the Inner Circle of Lone Bear: Come back to Camp Arrowhead! Come back and grow taller and stronger. Come back and sink your roots deeper into the soil of these hills, and you too may hear your name called"

Kit Fox Charge

This night, my young campers, _____ of you have been called by the Tribal Council to become Foxmen. *Let me stress that, as foxmen, you will not be Tribesmen of Lone Bear.* You will not learn the customs and traditions or the secrets of Lone Bear. You will not assume the Tribal position, and you will not participate in Tribal circles. But, you have been designated as Foxmen because the Tribal Council feels that, thus far, you have shown those qualities that may, some day, lead to your being called to be Braves of Lone Bear. Whether you are ever called to be a Brave will depend on your actions during the coming year.

During the coming year, you must grow, not only in age, but also in maturity. You must better yourself as an individual, and you must give increasingly of yourself in service to those around you. If you are a First Class Scout, you must achieve your Star rank before coming to camp next year. And you must serve effectively and do some serious thinking in four areas. First, you must make yourself a better member of your family, taking a more responsible role in your home and proving yourself a loving and faithful son. Second, you must work to deepen your religious convictions and to take an active part in the life of your church. Third, you must do your best to be a good member of your school, your community, and your nation, and you must do some serious thinking as to what it means to be an American citizen. Finally, you must take an active part in your Scout unit; you must give increasing help both to your unit leaders and to the younger Scouts in your troop who look to you for guidance. And you will be watched by Tribesmen and judged by them as to your efforts to carry out these tasks. Only if you prove yourself worthy will you be able to return to this camp next summer and hear your name called to become a Brave of Lone Bear.

Yours is a difficult task, my young Foxmen, and I know that you will want to face the fire that burns on our altar this evening and, in your own manner, to pray to the Great Spirit for strength and guidance for the coming year. When you have finished praying, you will raise your head and look into the council fire.”

(After the prayer) “Men of Paint, arrange these Foxmen in a circle around our council *fire*, that they might receive further instructions.” *(The Foxmen are arranged in a circle).*

And now, Foxmen, listen carefully to the charge I am about to give you. Before this session ends, you will go to some spot on this camp — any spot of your choosing where you can be alone. There you will spend three hours thinking seriously about what your tasks will be during the coming year, if you ever hope to become a Brave of Lone Bear. It is recommended that you divide your meditation over a period of three days, spending one hour each day in thinking about the charges that have been given you. On the last full day of camp, you and your fellow Foxmen will report as a group in full uniform to this council ring at 4:30 to meet with a member of the Tribal Council and to receive further instructions.

To aid you in your task, each of you will have placed about your neck a medicine stick. It is to be worn at all Scout functions, at all times you are in scout uniform, and at all times you are on this camp. It will be a constant reminder to you of the charges that you have been given, and will remind you that the good wishes of all Tribesmen go with you as you strive to fulfill your tasks. As soon as the Tribal Council has placed a medicine stick around your neck, you will turn and move to the vacant section of seats at the north of the ring — in the direction of the northern star, symbol of constancy. You will not be on silence, but you will be expected to give serious thought to the tasks that are before you. May the star of the north remind you to keep your feet forever steadfast on the trail that may next year lead you to the Inner Circle of Lone Bear. Tribal Council: Come forward and decorate these Foxmen.

Brave Charge

This night, ____ of you stand here in this council ring, having received the call to place your feet on the trail that may eventually lead you to the Inner Circle of Lone Bear as a Brave in our Tribe. The reason for your calling you know not, nor shall you ever know. Know only this: Thus far you have been deemed worthy to be allowed to begin the journey toward the single claw and medicine pouch of a Brave. But, I would remind you that the trail you must tread during the next few days will be long and difficult. All along the trail, hard tests await you; and all Tribesmen here assembled will be watching you to determine if you are capable of meeting these tests in a manner worthy of a Tribesman.

We of the Tribal Council know how keenly you feel the need now for the aid of a power greater than yourselves to help your feet along the trail to the Inner Circle. Therefore, at this time we give you the opportunity of lifting your mind and heart to the Great Spirit, asking Him for strength and guidance to make you worthy of becoming a Tribesman. You may kneel, you may bow your head, or you may lift your eyes to the stars. And know that the prayers of all in this council ring go with you as you pray. When you have finished praying, lift your head and look into the council fire. Your Tribal Council has spoken.” *(they pray)*

Men of Paint, arrange the Called Braves in a circle about our council fire, that they might receive further instructions.” *(The called braves are arranged in a circle).*

And now, Called Braves, hear me well. He who would be a true Tribesman must learn to think before he speaks. And you cannot think when you are distracted by the babbling of your own tongue. Therefore, for the next four and twenty hours, your lips shall remain sealed. You shall not communicate with anyone, either off or on this camp, by word of mouth, by written word, by sign language, or by any other means, save where life or limb are in danger. As you leave the ring tonight, you will receive a medicine stick to place between your teeth. You are to place it between your teeth at any time that you feel the need of help in keeping your silence. Remember, a good Tribesman thinks before he speaks. I charge you to think deeply, to search yourself unflinchingly and to test your own inner worth - to strengthen yourself through prayer and determination for the tests that lie before you. Once again I charge you: for the next four and twenty hours, your lips shall remain sealed. You shall not communicate with anyone, either off or on this camp, either by word of mouth, by written word, by sign language, or by any other means, save where life or limb are in danger.

Medicine Men of Lone Bear, come forward and test these Called Braves, to see if they have understood the instructions of the Tribal Council.

Warrior Ceremony Speeches

Story of the Dance of the Long Trail

As has been passed down by the elders of our Tribe, our ancestors made a Great Migration from their ancient home in the west to the valleys and wooded hills of the Osage, not far from here. It took a great toll on them and very few were left when they arrived. The trials that they endured gave them greater strength and deeper faith in the Great Spirit.

But, what you did not learn from the story of their migration was that they were unprepared for life in their new home. However hospitable this new land, they did not know how to hunt, fish, gather food, or build homes there. Already tired and with resources from their journey running thin, our ancestors found life challenging. After some time, they came to befriend the Osage that lived nearby. The generous Osage extended the hand of Friendship and Warmth to our ancestors, the Mic-o-says and shared with them the knowledge of the land that they had learned over many generations. They taught them where to gather food, how to track game, and harvest materials to build new homes. Our ancestors learned quickly and always taught their children to live in the spirit of Friendship and Warmth that the Osage showed.

The Mic-o-say were so grateful for the help that they received from the Osage that they always sought to live in the spirit of Friendship and Warmth. We continue this tradition by asking each brave to learn the Dance of Joy before becoming a mighty warrior. Each step recounts what our ancestors learned to survive in their new home. The warriors will show how they learned to hunt buffalo on the plain and canoe in the valley's river in search of fish. They will show the joy that our ancestors had in their new home and how the eagle, a powerful symbol of our ancestors, flies through the valley. While you watch, remember the generosity of the Osage and remember the trials that our ancestors endured to find this new home.

I now ask the Chieftains of our Tribe to come and inspect while the called warriors dance.

On with the Dance of the Long Trail

Brave Ceremony Speeches

The Great Migration of the Mic-O-Say

Far to the west in the land of the setting sun on the edge of the great water dwelt the Mic-O-Say, our ancestors. Their crops and fields covered the earth as far as the eye could see. Their horses grazed in the valley in great numbers. Smoke from their lodges spiraled skyward in many plumes, so many it seemed they rivaled the slim white trunks of the ever—restless aspens which shadowed the trails. Lodges had passed from father to son for so many generations that even in the memory of the old men there was no time when they were not there. Peace and contentment rested over their land like the soft blankets their women wove, patterned with the bright colors of happiness and well being.

But it is not meant that people should so live in endless joy. Life in its fullest is best known by contrasts, and the forces of evil are ever at work to bring to men adversity and trial. For the fruit of good living is shown in men as faith and courage rise to battle and overcome misfortune and hardship. And so it was with our forefathers. The evil spirits descended upon their village. Sickness and disease visited their lodges and struck their corrals. Drought shriveled their crops season after season. Death stalked their trails and sat in their council. Strong were the efforts of our ancestors to combat their unseen enemies; strong was the medicine of the old men in their appeal to the Great Spirit, but all to no seeming avail. Finally, after many nights of council, it was decided that the tribe should leave its once-peaceful land. And so, under the guidance of their scouts, they turned their eyes and footsteps toward the vast green plains to the east many moons travel beyond the great mountains.

For many suns they traveled toward the dawn, driving their animals ahead of them, caring for their women and children, searching for a new homeland. The Moon of Falling Leaves came and left the trees bare. Great wedges of geese bound for the land of warmth passed overhead in the moonlight. Nights grew cold, and the Moon of the Long Night found our ancestors facing the towering heights of icebound trails and silent snow-covered mountains. Fear and misgivings filled their hearts, for even strong men know fear. But they were undaunted. Trails grew treacherous with ice. Bitter cold struck into their hearts relentlessly. Snow covered them in sleep from which many never arose, the white blanket covering them in eternal slumber. Still they struggled forward in faith and hope, and the Awakening Moon brought new spirit to them as they emerged on the sandy stretches bright with the promise and flowers of early spring. But, Called Braves, we would have you know that life holds forth many hollow promises, for our ancestors soon experienced a new form of hardship. Summer changed the early bloom of spring to lifeless sand, stretching away to the horizon in shimmering waves of remorseless heat. Water became scarce and finally there was none to be found. The tribe's meager supply was conserved but it too came to an end. Many wondered if the trials they had known in their home to the west would not have been more easily withstood than this last test, as they trudged ever toward the rising sun, with blackened tongue and eyes blinded by the merciless glare. Man and beast alike fell aside, their whitened bones all that marked the tragic trail in a trackless waste.

When endurance and faith at last seemed at the breaking point, the scouts returned as the sun was setting to report that water had been sighted ahead. New hope lent strength to faltering feet, and soon our ancestors knelt gratefully to fill their cupped hands with the life-giving water. But, again it was a hollow promise! The water was bitter and undrinkable, and its sluggish yellow color mocked them as it trickled through their fingers in the red rays of the dying sun. The devil's curse was upon it; evil spirits dwelt in its murky depth. Again some despaired and never again struggled to their feet. But, the leaders called upon the Great Spirit and again urged their people to greater faith and courage. And their courage was rewarded. For in the glorious brilliance of the Hunting Moon our ancestors came into the great plains of greenness and settled in the valleys and wooded hills of the Ozarks -- a pitiful remnant of the great multitude that had left their homeland to the west but a group of people who were strong in the ways of their ancestors. They were people who knew the fierce fires of trial and hardship: people who knew both compassion and courage and who feared nothing with which the evil spirits could beset them. They were people who knew that happiness and sorrow, sweet joy and bitter disappointment, travel the same trail of life; people who knew that faith and courage are the only sure guides along that trail.

And now, Called Braves, you too shall be tested by the trials and hardships of our ancestors. You too shall know the sweetness and bitterness that beset their trail. You shall be watched by all Tribesmen here assembled to see whether you shall falter and fall aside, or whether, like true Lone Bears -- you can hold your head erect, take the bitter with the sweet, and enter into the knowledge of the fullness of life. Bring forth the ancestral cup.

From the desert we take the hot blistering sand. From the towering mountains we take the whiteness of cutting snow and ice. And from the cursed spring, we pour the bitter mocking water. And we prepare for you a drink in test of your faith and courage.

O worthy Chief, inspect this cup and give us your approval, that we may test these Called Braves.

(Chief tests the drink to state whether it is satisfactory or not)

Called Braves, in the midst of turmoil and confusion, you will taste the bitterness of life. But know that, on the trail of life, bitterness is always accompanied by the sweetness that only faith and courage can know. You shall now know that sweetness - a sweetness that is all the sweeter because the bitter was so bitter. Tribal Council come forward and test the Called Braves.

Instructions and Testing of the Honorary Warriors and Honored Women

My brothers and sisters, for soon we shall be brothers and sisters of Lone Bear as symbolized by the double claw you shall wear, the snows of many winters have covered the trails of life each of you has traveled. Wisdom, understanding, forbearance, and the spirit of sacrifice have been found as you journeyed through the years. These are the priceless virtues that have gained for you the honor of Lone Bear. The fire and impatience of youth have been tempered in that journey by trial, by suffering, and by heartache.

This night you have witnessed the prescribed testing of these young Called Braves with the symbols of our Mic-O-Say ancestors and they have proven themselves worthy. This same symbol shall be offered to you, not as a test of your strength and courage to withstand the proving fires of life, for the years of adulthood each bears attests to that, but each of you shall voluntarily take the ceremonial cup and prove yourself also a true Lone Bear as you test yourself test yourself by searching your own heart and soul to find there the worthiness to be entrusted with the heart and soul, the ideals and dreams of a boy.

You may sip lightly or you may drink deeply, but this charge I give to you: Search well and earnestly, judge clearly and honestly, and drink until you shall know the bitter disappointment of a youthful heart which may look to you for strength and guidance and fail to find you worthy. The bitter cup for you. It will be followed immediately, in the silence of the night, by the sweetness of life, for surely in your lives they have walked the same trail

The Twenty-Third Psalm

The lord is my shepherd, I shall not want.
He maketh me to lie down in green pastures.
He leadeth me beside the still waters.
He restoreth my soul.
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear
No evil, for thou art with me.
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies;
Thou anointest my head with oil.
My cup runneth over.
Surely goodness and mercy shall follow me all the days of my life;
And I will dwell in the house of the lord forever

The Lakota Sioux Prayer

Oh Great Spirit, whose voice I hear in the wind,
Whose breath gives life to all the world, hear me!
I need your strength and wisdom.
Let me walk in beauty, and make my eyes ever behold the red and purple sunset.
Make my hands respect the things you have made and my ears sharp to hear your voice.
Make me wise so that I may understand the things you have taught my people.
Help me to remain calm and strong in the face of all that comes towards me.
Let me learn the lessons you have hidden in every leaf and rock.
Help me seek pure thoughts and act with the intention of helping others.
Help me find compassion without empathy overwhelming me.
I seek strength, not to be great than my brother, but to fight my greatest enemy—myself.
Make me always ready to come to you with clean hands and straight eyes.
So, when life fades as the falling sunset. My spirit may come to you without shame

The Song of Lone Bear

My work is done | Though brief has been life's span | I have known brotherhood | And man to man | Have felt the
stirring kinship of the tried, | The nobleness of sacrifice, the pride | That causes man to taste the bitter with the sweet
| And, tasting, lift his head above defeat | And strongly brave his tasks; | For, serving thus, he gives to life and to
eternity | That spark of genius bequeathed to him | By her who gave him life, | Who faced the grim | Dark valley of
ordeal that he might live. | That he might guide mankind to freely give.

And I have stood beside a sacred place | And there with fellow Tribesmen made my vows, | Have searched myself,
and sought my inner strength, | Have goaded mine own spirit | To arouse | Within my heart a long-enduring goal |
That on the morrow might more avail | Than just the memory of a totem pole | Or white-washed rock. | Yes, these
things I have known in my own heart, | And they are good.

And this I know, when now my race is run, | When starlight falls o'er oak-clad hills, | And setting sun bespeaks the
end of my life span— I have been challenged to the best in me, | I have been strengthened by an eagle's claw, | I go,
Great Spirit, answering thy call, | For it is well—my brothers and sisters carry on.

The Tragic Story of the Mic-O-Say

As many winters ago as there are stars in the night, as you heard earlier in this ceremony, our ancestors left the land of their fathers to the west and pitched their tepees in the Ozarks. Here they lived in peace for many seasons -- cultivating the soil in the river valleys, hunting the woodland hills. Their women they honored, giving them a voice in matters of Tribal concern; they revered the aged; and they loved their young, rearing them to be courageous and upright and instilling in them from birth the ideals and traditions of the Tribe.

Several suns travel to the north there dwelt another Tribe, the Muskona; strong in numbers, but known to all as people of bad character and habits. They were warlike in nature, unscrupulous, improvident and lazy. Be it so, the snows of many winters disappeared before the warmth of the Crow Moon, yet no trouble came between the Muskona and our ancestors, partly because of the distance between the two Tribes, but chiefly because the Muskona, though superior in men and fast horses, greatly feared the strong courage and high ideals of our tribe.

The Chieftain of the Mic-O-Says had a beautiful daughter named Princess She-She-Be. She, like many of the women of the Tribe, loved to roam these hills in search of food and berries.

Many young Braves of her Tribe sought favor in the lovely eyes of She-She-Be, but it was not meant to be. Wearied one day from her wanderings through the hills, Princess She-She-Be rested on a rock point above the river and the village, her eyes drinking in the beauties of her beloved valley. She was surprised to see a handsome young Warrior coming toward her. By his dress she knew him to be a Muskona, but his bearing was more noble than that of his fellow Tribesmen, his head proudly carried, his eyes clear and keen. She smiled upon him and thus began a courtship of many happy hours that eventually led to the petitioning of their respective Tribes for permission to marry. But this permission was refused! Refused because relations between the two Tribes had at last become unfriendly. A drought had fallen upon the land and food was scarce. For two summers the rains were not sent. Our thrifty ancestors irrigated their valley and conserved their grain, storing part of it for the long winter. Not so the shiftless Muskona. They made small effort to cultivate crops and their few unwatered fields rustled dryly in the hot wind beneath a scorching sun.

Game became scarce and in the woodlands no nuts or berries were to be found. Famine faced the Muskona and in desperation they appealed to our ancestors for grain. And grain was given to them time and time again, until finally their oft-repeated requests had to be refused. Hunger, avarice and hatred made the Muskona bold. Soon they were ambushing hunting parties of the Mic-O-Says. Stronger in number, they continued their treacherous warfare, steadily decreasing the number of Braves and Warriors of the Mic-O-Says. One such raiding party camped upon She-She-Be and her gallant Warrior and took them prisoner. Angered by the revelation of their secret meetings, a great war party swept down upon the peaceful village of our ancestors. The slanting rays of a setting sun filtered through smoke rising from sacked storehouse and ravaged lodge. Fearless courage had taken every Mic-O-Say to his death. Torture of the Princess She-She-Be revealed nothing to the raiders as to the store of hidden grain. Her devoted Warrior died nobly seeking to defend her from his own people. Soon her dauntless soul joined his on the long trail to the land where good hunting abounds forever. Strong in life, like a true heroine, she had been strong even unto death.

Lost forever, with the last wisp of smoke and the last dying breath, were the material possessions of our ancestors but their spirit still haunts the hills and valleys of the Ozarks. Strong medicine brought that spirit back to life in the 1920s. The spirit of the ancient Mic-O-Says shall be yours -- yours as you create anew the flame of courage, diligence and clean living. Now that spirit has been passed on to the Tribe of Lone Bear, one of several descendants of the Tribe of Mic-O-Say.

In memory of the faithful princess, the rock outcropping just below this council ring is known as She-She-Be Point. It is honored as a place of contemplation and strong medicine. Our sacred fire glows and the ceremonial drum is heard in the council ring in which you sit, Lone Bear Council ring. Our tribe's name and this council ring honor H. Roe Bartle, Chief Lone Bear, a great Scouter who made strong medicine to the Great Spirit and was entrusted with the spirit and traditions of the ancient Mic-O-Says. Called Braves, Called Honorary Warriors and Called Honored Women, forget not this heritage that is ours; forget not the spirit of Lone Bear, which is friendship and warmth.